



*The Improvement Era*

*October 1963*

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# "EXPANSION" is the theme of *BYU Homecoming*, Oct. 28-Nov. 2



The "expansion" theme chosen by BYU students for Homecoming is appropriate in many ways. Enrollment is three times that of 1950, and to accommodate this upsurge the faculty has grown and eighty major, permanent buildings have been built. Now under construction are the new Y Student Center, which will be one of the largest student activity buildings in the nation, the Fine Arts Center, largest academic building on campus, and five seven-story residence halls. Also a drive is under way to raise funds for a new stadium.

But more important is the academic growth. In the same time five colleges have grown into eleven colleges with sixty departments, and the doctor's degree has been added. In the interest of scholarship, the semester system has replaced the quarter system, with complete revision of the curriculum. The scholarship program draws the finest students. The Honors Program accelerates gifted students. And with 38 wards in three stakes active on campus BYU offers all the advantages of a big university but also the friendliness of a small college.

## Brigham Young University

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### Homecoming Schedule

- Oct. 24—Assembly presentation of queen candidates.
- Oct. 29—Devotional Assembly.
- Oct. 31—Homecoming Assembly, presentation of Homecoming royalty.
- Nov. 1—House decorations judging.  
Concert, The Dave Brubeck Quartet.  
Coronation of Queen.  
Presentation of awards.  
Homecoming dance.
- Nov. 2—Big Parade, Downtown Provo.  
Football game, BYU vs. USU.  
Presentation of winning floats.  
Open houses.  
Queen's banquet.  
Lighting the Y.  
Fieldhouse Frolics.  
Alumni dance and dinner.

## Exploring the Universe

By Dr. Franklin S. Harris Jr.

### COMPACTS NOT SO COMPACT

Surveys by traffic engineers in Michigan and Maryland show that drivers of small cars operate them in the same manner as those driving larger cars. Significant space is spared on the parking lots however.

### EARLY GLADS

A method for inducing gladiolus bulbs to sprout without the usual winter rest has been developed recently. Radio waves of a certain frequency are used for a few minutes on the exposed bulbs.

### STORMY NAMES

The US Weather Bureau has used girl's names to identify tropical hurricanes in the Atlantic, Caribbean and the Gulf of Mexico since 1953. The names are short and direct and help reduce confusion in communications.

### FOREST FIRES

A sand-casting machine has been developed capable of digging and throwing 100 cubic feet of sand per minute. At a fifty foot range it is most effective against direct flames; at greater distances it can be used to "fireproof" the area toward which the flames are moving.

### ANTS HAVE QUEENS TOO

About ten thousand species of ants are known today. About three thousand species of insects mostly small beetles, have been found living as parasites and guests in ants' nests in the world, according to Dr. S. H. Skaife. Popularly it is assumed that there is one queen ant to a nest, but as many as 150 or more may be found in a large community.

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The Improvement Era Offices, 135 South State Street, Salt Lake City 11, Utah

DAVID O. MCKAY and RICHARD L. EVANS, Editors; DOYLE L. GREEN, Managing Editor; MARRA C. JOHNSON, Associate Managing Editor; ALBERT L. ZONELL, Jr., Research Editor; CARL E. GRANT, JUDITH STEPHAN, BERT H. BLAKE, ABRAHAM LARSEN, Editorial Associates; FLORENCE B. PINNOCK, Today's Family Editor; MARION L. HANNA, The Era of Youth Editor; ELAINE CANNON, The Era of Youth Associate Editor; Art Direction: RALPH REYNOLDS STUDIO.  
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Entered at the Post Office, Salt Lake City, Utah as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103. Act of October 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts but welcomes contributions. Manuscripts are paid for on acceptance at the rate of 2¢ a word and must be accompanied by sufficient postage for delivery and return. Thirty days' notice is required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

## ART AND PHOTO CREDITS

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832-33 Art: Ted Nagata  
835-38 Photos: Doyle L. Green  
838 Lindberg Photo Productions  
839 Art: Maurice Scanlon  
840 Photo: Deseret News  
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## THE COVER:

The cover of the October Era catches a part of the Polynesian Cultural Center at Laie, Hawaii, now being readied for dedication. The photograph is by Era Managing Editor Doyle L. Green. For the story of the Polynesian Cultural Center see page 835.

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# IN TIME FOR CONFERENCE

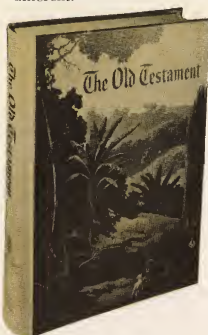


## 1. NEW! THE LATTER-DAY SAINT PROPHETS AND THE DOCTRINE AND COVENANTS VOLUME I

by Roy W. Doxey

Roy W. Doxey, author of the *Doctrine and Covenants and the Future*, *Doctrine and Covenants Study Guide*, and the *Book of Mormon Study Guide* has now compiled a text that offers commentary on the Doctrine and Covenants as found in the addresses of the General Authorities of the Church. The amplification and illustration of principles of the gospel in modern revelation are by members of the First Presidency, the Quorum of the Twelve, the Assistants to the Twelve, the First Council of the Seventy, the Presiding Patriarch, and the Presiding Bishopric. This volume is rich, new, and different!

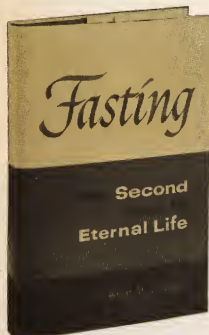
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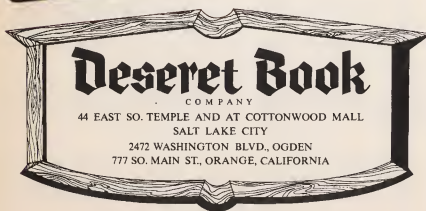
## 3. NEW! FASTING—THE SECOND STEP TO ETERNAL LIFE

by Alan P. Johnson

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## THE NATIONAL EFFORT AT FOREIGN LANGUAGE DEVELOPMENT

THESE TIMES

By Dr. G. Homer Durham  
President, Arizona State University, Tempe

"And the whole earth was of one language, and of one speech." (Genesis 11:1.) But that was long, long ago.

Ten years ago this column published "An Open Letter to Mr. John Foster Dulles," the American Secretary of State, urging that representatives of the United States abroad be qualified to learn the language of the nation in which they served. There has been much discussion of such need in recent years.

In 1958, in response to President Eisenhower's several messages, Congress enacted the National Defense Education Act. Title VI of that statute provided for national effort at foreign language development. A Language Development Branch was established in the US Office of Education under a director, a small staff collected, and a national advisory committee of eleven members appointed.

This writer was privileged to be appointed as one of the original members of the committee, concluding a four-year term on June 30, 1963. Dr. James Bryant Conant, the distinguished American educator, served as the first chairman

of the committee. His study of the American high school, showing the need for intensive language study over many years, rather than "exposure," had recently been published. His prestige, influence, and experience were of decisive influence in the success of the program in its first two years; and, in causing the Commissioner of Education (to whom the committee officially reported) to give due attention to the program.

Professor William Riley Parker of Indiana University helped establish the branch as first acting director, succeeded shortly thereafter by Kenneth Mildnerberger. Professor Parker was also an original appointee to the advisory committee. Today, four years later, D. Lee Hamilton serves as director of the branch and is assisted by a staff of approximately 32 workers and specialists in five sections: Language Institutes; Language and Area Centers; Fellowships; Research and Studies; and a special Latin American Studies unit.

It has been an experience of great interest to travel to and from Washington, to see an intimate picture of

what is sometimes called the "federal bureaucracy," observe a branch come into being, to assess its effectiveness, methods, and results—almost from inception to the present time. The results have been good in my opinion. The 32 civil servants, approximately, that I met and associated with were dedicated, devoted men and women of high technical qualifications (considering their pay, expenses, and problems of living in Washington). They showed always a keen concern for the law and policy established by the Congress and for their responsibilities to advance knowledge of languages as a national resource. I was also impressed at the reliance placed by the staff on private associations and organizations whose capability needed to be mobilized, and the fine response from these private associations as well as from various segments of American education.

A number of years ago, I remember how impressive the news was that the Book of Mormon had been printed in twenty or thirty languages. As a member of the language advisory committee, I learned that there are more than 3,000 languages and dialects in current use. The Seventh-Day Adventists, for example, translate and publish into as many as 928 languages. One memorandum shows that the Publishing House of Foreign Literature in Moscow, USSR, regularly publishes in about 70 or more languages. Important political speeches are ordinarily published in about fifty languages, in addition to Russian, within weeks of original release, such as Abaza, Aisor, Altai, Azerbaijani, Baskir, and other minority languages of the USSR and elsewhere.

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(Continued on page 868)

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## Letters and Reports



NEW EAGLES

YOUTH SECTION

The rank of Eagle Scout was recently presented to five boys and their Scoutmaster in Troop 38 and Post 88 in the Berkeley Second Ward, Oakland-Berkeley (Calif.) Stake. During the past year, Troop 38 was honored as one of the 25 outstanding Boy Scout troops in the Church. In the past year, all of the boys in the troop advanced at least one rank, and several advanced three ranks. Pictured are Victor Lindblad, retired district scout executive, Mt. Diablo Council; William B. Wallace, troop committee chairman; David K. Hulme, Scoutmaster; Bruce M. Ricks; Wayne Z. Hale; John R. Balmforth; Alan R. Balmforth; Frank Hulme; and Bishop Richard W. Owens.

In my travels to the stakes of the Church during the past five months as a representative of the Relief Society General Board, I have been impressed with the eager response accorded "The Era of Youth" section of the Era by church members, old and young.

I have happily observed that young people of the Church look forward with anticipation to reading their own section of our official church magazine and thrill to the challenges presented in such a vibrant, fresh, and convincing manner. They love the inspiration which comes from the reading of accomplishments of their peers, located in the branches and stakes all over the world.

One young reader declared, "The teens presented in 'our section' of the Era not only live by the standards of the Church, but they seem to have so much fun doing it."

Church members everywhere, from Portland, Oregon to Tampa, Florida, are ardent in their praise for President Marion D. Hanks and Sister Elaine Cannon. Their appropriate themes, effective layouts, and, most of all, the appealing writing style go straight to the hearts of our young people.

One youth leader said, "Elaine speaks the language of our youth. Young people devour every word she writes because they don't want to miss out on something good, and she makes having a testimony and living the gospel the most cherished thing in the world."

My own testimony has been increased through hearing of the gentle spirit, the gospel truths, and the tremendous uplift found in these pages.

Sincerely yours,  
Hazel S. Cannon



IDAHO MISSIONARIES

Six elders and a lady missionary from Teton (Idaho) Stake, all laboring in the Swiss Mission, met recently at Bern where they had the opportunity to go through the temple. They are, front row (l-r): Neil Kunz, Betty Miller, and Neil Moulton; back row, Blake Moffat, Denny Ure, Mickey Hansen, and Laddie Schiess.

# THE SUPERIORITY OF THE ALLEN ORGAN

## FIRST IN WARD

John Brown and Christopher Rickett are the first to receive the "Duty to God Award" in the new Caldwell Ward, New Jersey Stake. John is also the ward's first Eagle Scout. Both are active in high school athletics and have been named to their school's honor rolls.

## NEW BRANCH ORGANIZED

Even with the sun brilliantly reflected off the snow, January 6th was a cold day in Chama, New Mexico. Yet for many like Alice Judd Wood, who had waited fifteen years, it went unnoticed as thirty Saints gathered to organize a branch of the Church in the isolated, pine fringed (elevation 8,000 feet) northern New Mexico town.

So far removed from the existing branches and districts in the Western States Mission that it is in the "mail district" and supervised directly from the mission headquarters in Denver, Colorado, the branch expects considerable growth during the coming years with a soon-to-be-started Bureau of Reclamation project which will bring a sizable population increase.

The branch was organized under the direction of Horace A. Christiansen, mission president. The new branch president is Stewart Geddes.



## GAIN HONORS

All young men of the Promontory Branch, South Bear River (Utah) Stake received their individual awards except two who entered the program too late in the year to qualify. Pictured are the award winners and the branch presidency. Front row (l-r), Lyle Richman, 1st counselor; Merlin Larsen, president; Joseph Nicholas, 2nd counselor; and Floyd Woodward, clerk. Second row (l-r), Gayle Richman, Kenneth Eggli, Howard Nicholas, Dale Nicholas, Ronald Wells, William Flint, Brent Larsen, and Lael Wells.



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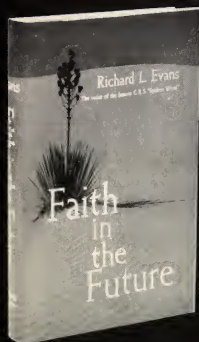


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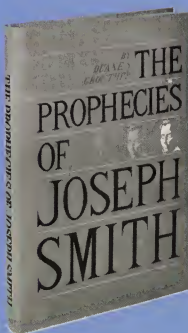


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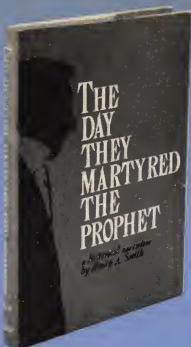
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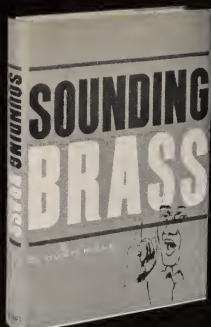




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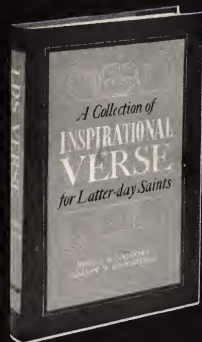
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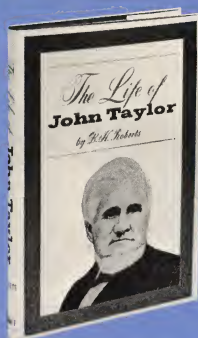
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## The Church Moves On

JULY 1963

**20** The two-day YMMIA all-Church golf tournament at Willow Creek Golf Course southeast of Salt Lake City ended. Winners included Henry G. Kershaw, Phoenix (Arizona) Fourteenth Ward, all-church champion; Arthur R. Evans, Layton (Arizona) Second Ward, veterans' division; and Lylal Stringham, Walla Walla, Washington, over-65 special trophy. Retaining their 1962 titles by winning again in 1963 were Richard H. Harris, Jr., of Menlo Park, California, junior division, and the Monument Park West (Salt Lake City) team consisting of Perry Lane, Gary Wilmarth, and Ray Tucker, who have won their title three years in a row.

**23** The First Presidency announced the appointment of Mrs. Lucile C. Reading as second counselor to General President LaVern W. Farnley of the Primary Association. Mrs. Reading, a member of the Primary general board since May 1962, succeeds Mrs. Eileen R. Dunyon, now in England where her husband is president of the Central British Mission.

**24** This was the day of the Pioneers in the week and the month of the Utah Pioneers. Wherever there are Saints, they appropriately remembered the coming of President Brigham Young into the Valley of the Great Salt Lake. In Salt Lake City there were sunrise services; a more than two hour parade; *Valiantly Onward*, a pageant; and a rodeo.

**27** Two regions of the Church welfare program—Grand Coulee, which includes Grand Coulee, Yakima, and Richland stakes; and Spokane, which includes Spokane, Lewiston, and Coeur d'Alene stakes, were organized. The designation given to the former welfare region, Eastern Washington, was dropped.

AUGUST 1963

**6** The First Presidency announced the appointment of Elder Thomas R. Stone of Glendale West Ward, Glendale (California) Stake, as president of the French Polynesian Mission with headquarters in Papeete, Tahiti. He succeeds President Kendall W. Young. President Stone, a decade ago, was filling a mission in Tahiti, serving for one year as mission secretary and two years as a counselor in the mission presidency. At the time of this call he was the YMMIA activity counselor in Glendale Stake. To this assignment will go his wife, Diane Stevenson Stone, and their two small daughters. This is the oldest foreign-tongued mission of the Church; missionaries departed from Nauvoo on June 1, 1843 to go to the South Seas.

**7** *America's Witness for Christ*, the historic-religious pageant, began its twenty-sixth season of presentation tonight at the

Hill Cumorah, New York. The four nightly performances utilized some twenty-five stages, and a cast of four hundred augmented by some two hundred technicians. This year two new scenes were added: one, depicting Lehi's exhortation to his people and the other the instructions from King Mosiah to his sons. The accompanying music for the pageant was written by Dr. Crawford Gates.

**8** The First Presidency announced the appointment of Elder John Peter Loscher, a Salt Lake City builder and former bishop of Cannon Ward, as president of the Austrian Mission. He succeeds President W. Whitney Smith. At the time of this appointment President Loscher was serving as a building missionary and construction supervisor in Germany. He is a native of Germany, having filled a full-time mission there before coming to the United States in 1928. He filled another mission to Brazil, 1931-33, and one to the Swiss-Austrian Mission, 1952-54. His wife, Frieda Marie Huxhold Loscher, will accompany him on this latest church assignment. One of their three children is currently serving a mission in Bavaria. LDS missionaries first visited Vienna, the headquarters of this mission, as early as 1864.

**10** The Wyoming Region of the church welfare program was organized with the following stakes: Big Horn, Casper, Billings, and Wind River.

**18** Stake conferences began this weekend after the short summer vacation.

Elder Fred A. Schwendiman sustained as president of Brigham Young University Third Stake with Elders A. Harold Goodman and M. Carl Gibson as counselors. President Schwendiman and Elder Goodman were serving as counselors to President Dean A. Peterson who has recently been called to preside in the Norwegian Mission.

Elder Nephi K. Kezerian sustained as first counselor to President Clyde D. Sandgren of Brigham Young University Second Stake, succeeding Elder Phileon B. Robinson, Jr. Elder William R. Siddoway sustained as second counselor succeeding Elder Kezerian.

*(Continued on page 885)*



## "We switched to a Norelco sound system—and now everyone hears perfectly..."

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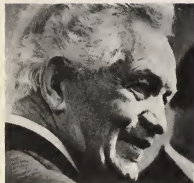






## THOUGHTS FOR AN AUTUMN DAY

THE EDITOR'S PAGE  
BY PRESIDENT  
DAVID O. MCKAY



The responsibility is upon each individual to choose the path of righteousness of faithfulness and of duty to fellow men. If he chooses otherwise and as a result meets failure, misery, and death, he alone is to blame.

It is true that faith is an essential principle in all progress, not spiritual progress only, but to all progress; next to faith as an essential to man's advancement is free agency.

These ideals are the eternal verities—individual freedom to choose one's life as long as one does not deprive another of that right: integrity, fair dealing, unbroken pledges whether spoken or written, faith in God and belief that there is much good in our fellow men.

The true aim of life is seeking the spiritual development rather than physical enjoyment or the acquisition of wealth.

Today is a part of eternity. What we are today will determine largely what we experience, and what we are tomorrow and will help to determine our position in the world to come.

The Lord is not just an absent, faraway influence. He is a kind Father, solicitous of the welfare of his children and ready and willing to hear and answer their call. The answer may be negative, as sometimes a wise parent gives a negative answer to the pleadings of a child, but he is ever ready to hear and to answer.

Choose good companions and find among them those with whom you would like to go through life and eternity.

Reverence for God and sacred things is the chief characteristic of a great soul.

Young people: Is it the body you are going to serve and be a slave to or is it the spirit you are going to develop and live happily in this life and in the world to come?

I commend to you, young man and young woman, the virtue of self-mastery if you would fulfil the true measure of your life in subduing in order to realize the ideal, the spiritual development of your soul.



Temptation does not come to those who have not thought of it before. Keep your thoughts clean, and it will be easy to resist temptations as they come.

The Lord has revealed in this day the plan of salvation which is nothing more or less than the way to the spiritual realm in character worthy of entrance into his kingdom.

Seeking first the kingdom means subordinating to the principles of the gospel all other aims and pursuits. The first duty of the citizens of the kingdom is to live exemplary lives.

The secret of true happiness consists not of having, but of being, not of possessing, but of enjoying. It is a warm glow of the heart at peace with itself. Man is the creator of his own happiness. It is the aroma of life, lived in harmony with high ideals.

To work out one's salvation is not to sit idly by, but it is to perform daily, hourly, momentarily, if necessary, the immediate task or duty at hand and to continue happily in such performance as the years come and go, leaving the fruits of such labors either to self or to others, to be bestowed as a Just and Beneficent Father may determine.

In the Church of Jesus Christ there are no masters and no servants but all working for everyone and each one for all.

Knowledge comes through personal effort. Its acquisition involves labor. Exact and definite knowledge comes to all of us in exact ratio with the amount of intelligence, moral courage, and perseverance we put into the active search for it.

**QUESTION:** *"Is a person resurrected to appear at the same age as that to which he or she had attained when the body was laid down? I realize that children who*

**ANSWER:** There is no reason for any person to be concerned as to the appearance of individuals in the resurrection. Death is a purifying process as far as the body is concerned. We have reason to believe that the appearance of old age will disappear, and the body will be restored with the full vigor of manhood and womanhood. Children will arise as children, for there is no growth in the grave. Children will continue to grow until they reach the full stature of their spirits. Anything contrary to this would be inconsistent. When our bodies are restored, they will appear to be in the full vigor of manhood and womanhood, for the condition of physical weakness will all be left behind in the grave. Amulek, when speaking to the people of Ammonihah, presented this matter of the resurrection in clearness in the following words:

"And he [Jesus Christ] shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

"Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works.

"Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death.

"The spirit and the body shall be reunited again

## YOUR QUES- TION

ANSWERED BY  
**JOSEPH  
FIELDING  
SMITH**  
PRESIDENT OF  
THE COUNCIL  
OF THE TWELVE

*die will be raised as children for there is no growth in the grave, but will some appear to be thirty years old and some eighty or one hundred, in the resurrection?"*

in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.

"Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but everything shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be

judged according to their works, whether they be good or whether they be evil.

"Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption." (Alma 11:40-45.)

This is a very clear and informative statement in relation to the restoration of the spirit to the body through the mercy of our Savior Jesus Christ. This great truth should impress every living soul with the need of obedience to all of the commandments of the Lord and impel us to be true to every covenant and obligation contained in the fulness of the gospel. The fact that every soul shall live again



should be an incentive to all to live in strict obedience to the divine will of our Eternal Father. To be banished from his presence and to be a partaker of the punishment which is in store for those who wilfully and knowingly transgress the laws of the Eternal Father, should impress every soul and impress all to live lives of righteousness. While there will come the universal resurrection, there are various times appointed for the coming forth of the dead. One great resurrection has already come to humanity. This was at the resurrection of the Son of God. There will be other resurrections yet to come, and all will not come forth at the same time, but this subject need not be discussed at this time. The great truth that is here emphasized is the fact that *all* shall come forth eventually. Moreover, that there will be a restoration of the physical body in its proper frame.

President Joseph F. Smith when speaking at the funeral of Sister Rachel Grant, the mother of President Heber J. Grant, had the following to say in relation to deformities in the resurrection:

"Deformity will be removed; defects will be eliminated, and men and women shall attain to the perfection of their spirits, to the perfection that God designed in the beginning. It is his purpose that men and women, his children, born to become heirs of God, and joint heirs with Jesus Christ, shall be made perfect, physically as well as spiritually, through obedience to the law by which he has provided the means that perfection shall come to all his children. Therefore, I look for the time to come when our dear Brother William C. Staines, whom we all knew so well, and with whom we were familiar for years—I was familiar with him all my life, just as I was familiar with Aunt Rachel here all my life, and do not remember the time when I did not know her—I look for the time when Brother Staines will be restored. He will not remain the crippled and deformed William C. Staines that we knew, but he will be restored to his perfect frame—every limb, every joint, every part of his physical being will be restored to its perfect frame. This is the law and the word of God to us, as it is contained in the revelations that have come to us through the Prophet Joseph Smith. The point in my mind which I desire to speak of particularly

is this: When we shall have the privilege to meet our mother, our aunt, our sister, this noble woman whose mortal remains lie here now, but whose immortal spirit has ascended to God from whence she came, when that spirit shall return to take up this tabernacle again, here will be Aunt Rachel in her perfection. . . . Under the law of restoration that God has provided, she will regain her perfection, the perfection of her youth, the perfection of her glory and of her being, until her resurrected body shall assume the exact stature of the spirit that possessed it here in its perfection, and thus we shall see the glorified, redeemed, exalted, perfected Aunt Rachel, mother, sister, saint and daughter of the living God, her identity being unchanged, as a child may grow to manhood or womanhood and still be the same being." (*Gospel Doctrine*, President Joseph F. Smith, pp. 23-24.)

Salvation would be incomplete if individuals should arise in the resurrection with all the deformities, weaknesses, and imperfections that are found in so many of the human family in this mortal existence. We have every reason to believe that the spirits of mankind and all other creatures were in a perfect form in the spirit world. It would be an awful stretch of the imagination to think that the imperfections found so frequently in mortality were defects which were designed in the creation. Moreover, as the Lord made it clear in relation to the man who was born blind, it was not an immortal condition. By the great power and faith of the Son of God, he was able to correct deformity, blindness, and give to the deaf the gift of speech, by the word of his power. The question has frequently been asked when a child has been born with some physical defect or deformity, was this a punishment or a condition which was his before he was born? No! All of these ills are ills of the flesh or defects that are due to mortal conditions which may have come upon the body even before birth, but we may be assured that these defects were not conditions which existed in the world of spirits. It is the will of the Lord that in the restoration of all things there shall come perfection. The physical defects, some of which may have resulted before birth, are defects which are due to some physical and mortal condition and not an inheritance from the spirit world.



# Hearken My Heart

BY MARGARET BUNEL EDWARDS

I smiled as I closed the door behind my patient. His bewilderment could not have been more apparent had he bluntly asked me, "How can you possibly be a competent psychiatrist, when you are deaf?"

Several things made it possible, I thought, as I crossed to my desk. A concealed tape recorder, from which my secretary transcribed notes for me to study, was one of them. My lip reading and small hearing aid were others.

But the greatest asset was an intangible, a gift of love I received the summer I turned twelve years old, the summer when an ear infection left me almost totally deaf.

How bitter I had been. Eyes closed, fingers drumming the desk before me, I experienced again the crippling emotion of self-pity that had discolored my every thought and threatened to leave me as blind to life as I was deaf.

Sudden plans for a holiday, far from home, hurt and astonished me. Despite my protests at being thrust into new surroundings with unfeeling strangers, my parents packed. We loaded the heavy Reo touring car and headed for Quebec province. Our destination was Kamouraska, an isolated little fishing village where my father had studied French and gathered marine data for a thesis many years before.

The village clung to the hard bare shore line of the broad St. Lawrence River. It braced itself precariously against the ocean tides which churned the inland waters and salted them with life from the deep.

"I know these fisherfolk," my father reassured me, writing neatly on a sheet of paper. "They have something to teach you, believe me."

Teach indeed, when even if I could have heard them speak, I did not understand a word of the French language!

But gloom and dejection are not natural to a boy of twelve, and curiosity about my new surroundings finally drove me from the little cottage we had rented. Fascinated, I watched the crashing, pounding waves seethe about the weathered rocks. Curious, I searched in the salty pools for strange little creatures as the water drained from the crevices and indentations.

And soon I had a silent companion, a boy about my own age, but what an odd boy. His eyes were crossed behind his steel-rimmed spectacles, his teeth showed crooked when a shy smile lit his long, thin face. Black stockings clothed his boney limbs, cushioning a little the brace he wore on one leg. Still, he knew the best places to play, had permission to use a small boat, and I grew to enjoy his reserved company.

"Too bad Jean Paul is so ugly," I remarked at supper one evening. We sat around the table, the simple furnishings of the room glowing warmly in the coal-oil lamplight. "If only he looked like his mother—she has such nice brown eyes."

"Jean Paul is adopted," my father wrote.

"Then why didn't the Levesques choose someone else," I demanded, in astonishment, "someone with straight eyes, someone whose legs were normal?"

"They took Jean Paul because they felt no one else would," was the answer, and somehow I was ashamed of my astonishment. I was humbled when I thought of the steady, hard-working couple who could love a twisted waif.

The days passed pleasantly, swiftly. A small island, offshore, its vegetation starting at the line of the high tide, provided the background for every activity two young boys could imagine. Jean Paul and I became friends, without reservation. The cool breezes, laden with the pungent odor of seaweed and fishing boats, filled our lungs with health and vigor.

But always the thought recurred to me. What was I to learn from these simple villagers? They fished and worked as their forefathers had, leisurely living out their days in this small, isolated place.

Then one morning, everyone who could spare the time from his usual job, met in the big, open field beside the dairy, ready to gather blueberries. Hot sunshine beat down on the gaily dressed group.

In company with my pal, surrounded by the happy villagers, their spirits bubbling, I set out. My berry pail hung about my neck, to allow both hands free for picking. The old French-Canadian folk songs sounded faintly in my ears, and I knew everyone was singing lustily as we walked in time to the music through the fields.

Low bushes covered the far-flung berry patch, and we bent eagerly to the task of filling our pails with the ripe, richly purple fruit. Engrossed in what I was doing, I wandered from the rest. Not until I straightened and sat for a moment on a large rock, did I notice that Jean Paul was some distance away.

However, a large clump of trees was directly behind me, and I decided to explore its shady secrets. How good it felt to step into the cool shadows after being so long in the direct sun. But as I walked slowly, peering curiously about me, the earth suddenly opened at my feet, and I plummeted to the bottom of a deep hole.

Breathless and feeling decidedly shaky, I examined my surroundings. The pit was about four feet across and even when I stretched up my hands, I could not reach the top. I dug my fingers into the earth and tried climbing, but my shoes slipped, and I came down again, hard.

Leaning against the side of my prison, I stopped to think. The trees hid the hole from sight, and no one could possibly hear a cry for help above the chatter and singing of the pickers.

Desperately, my fingers closed about the earth under them. Of course, that's what I could do! Quickly, I scooped up handfuls of the moist earth and started lobbing them into the air. Surely I would be missed! And anyone seeing balls of earth shooting up from the trees would become curious and investigate.

My arm grew tired from the constant throwing, and just as I felt my efforts were useless, a startled face appeared over the side of the pit.

"Help, help," I shouted, dancing about in my narrow prison.

Two strong, tanned hands were thrust in my direction, and I grasped them firmly. Then my sturdy rescuer, a dark-eyed woman with a blue scarf tied over her long hair, pulled backwards and with this assistance, I walked straight up the side of the pit.

Later, as I told my parents of the mishap, I had to laugh at what had happened. "Dad, can you guess what that French woman did after she'd pulled me out of the hole?"

He shook his head.

"She looked into my tin to make sure I hadn't spilled any berries. And then, as if on second thought, she felt my arms and legs to see if I'd hurt myself."

Dusk was settling softly over the neat wooden houses of the village as we returned to our little cottage. Lamplight flickered gently over the gay hooked rugs on the scrubbed pine floors.



I was glad to sink down on the cushions of the couch, to ease my back from the stooped position of the berry picker. The wood stove had been lighted, and soon our supper would be hot. How good my feather mattress would feel tonight!

Later, seated at the table, I spread the thick French bread with generous pats of dairy butter and ate hungrily.

I saw my mother glance toward the door and knew someone must have knocked. Curious, I ran to open the sturdy pine door.

There, smiling modestly, stood Jean Paul and his mother. In her outstretched hands, she held a shallow woven basket. And in the basket I could see a golden-brown, sweet-smelling, juicy, bubbling blueberry pie!

Distant exclamations of delight and blurred talk

sounded fuzzily in my ears. Suddenly words and sound and hearing made no difference. The message of kindness, of affection came through, true and clear, as I stood in the little group by the open door.

And then I knew I had learned my elusive, mysterious lesson. These friends had taught me to listen with my heart.

How the remembered closeness of that far-away evening could still kindle warmth within me! I turned to the typed report on my desk, ready to study the facts of my patient's case. And to the facts, I would add the feeling and impression his presence had left with me.

Yes, that gift of understanding, received so long ago, would supplement my findings with vital emotion. Once again, it would help me toward a wise decision, as I hearkened to my heart.

# The world of God

BY RACHEL GRANT TAYLOR

Here in the city  
I am a captive  
Marching in a concrete trench  
Stopping and starting at a guard's command,  
Living in dull shadows  
Of cold stern canyon walls  
Seeing a thousand faces  
Yet not one a friend.  
The rush, the noise, the heat  
They grind my life away.  
The fog, the smoke, the dirt,  
They crush my soul.  
I long for the world of God.

I long for the mountain height,  
For the mirror lakes, its waterfalls,  
Its rugged slopes, its pungent breeze,  
Its sunlight sifted through the pines,  
For snowbanks creeping close  
To beds of fern and columbine;  
For the murmur of tall quaking aspens  
When quiet breezes blow,  
For the peace and silence of the night,  
The sky a luminous deep blue covering  
Pierced by a thousand brilliant loopholes into heaven;  
They light my soul.  
I long for thee, world of God!

# POLYNESIAN CULTURAL CENTER

... new life for an ancient heritage

BY DAVID W. CUMMINGS

More than a century ago, The Church of Jesus Christ of Latter-day Saints, although small and short of manpower, began establishing missions. Two were singularly related—one the American Indians, the other their cousins, the Polynesians.

The deep interest in the Polynesians shown by this long-ago mission has continued with constantly increasing scope and intensity. The Church has built a temple in Hawaii and one in the land of the Maoris, New Zealand. It has spread a network of chapels and missionary facilities throughout Polynesia—established a modern school system, which consists of four high schools in principal Polynesian centers and several grade schools, with the apex of the system, the Church College of Hawaii.

Besides these religious and educational evidences of interest, Latter-day Saint observers have shared warmly in the pride the Polynesian takes in his ancient arts and crafts and in the high level his distinctive culture attained centuries ago. But with the passing years Polynesians have been forced to recognize that it was a vanishing culture. The old masters were passing on, with fewer and fewer taking their places. The sages in whose memories were stored the unwritten traditions and genealogies of their people were fading from the scene, leaving scarcer and scarcer the guardians of their timeless lore.

But interest in this fact did not stop with mere concern. It was given effect in decisive action. Out of long observation, firsthand experience, and intensive research came a concept that is absolutely unique. Designed to serve the interests of the entire Polynesian race, idealistic in its aims and highly imaginative in giving them expression, it is a keenly fascinating place to see—the Polynesian Cultural Center in Laie, Hawaii.

*One of the many beautifully carved panels which decorate the Maori houses.*

*Tongan Saints weave mats from coconut fronds.*





To roam through the Cultural Center is to make a Pan-Polynesian tour in a day. You see Maoris, Tahitians, Fijians, Hawaiians, Samoans, and Tongans, each group occupying its own, true-to-life village. You see them busy at their arts and crafts, living their age-old folkways, reflecting in day-long activity a culture born in the untimed past.

In effect, the Cultural Center is the show window of Polynesia—six villages peopled by six branches of a single race in one beautiful tropical setting—the one opportunity in the world to see in living reality and in all its varied survivals, the heritage of which the Polynesians are so proud.

With all this to excite interest, it is not surprising that the center, even before it was finished, was recognized as potentially one of Hawaii's top tourist attractions. E. W. Albrecht, Pan American Airways manager in Hawaii, declares it to be the greatest tourist asset produced in Hawaii since the war. This is a curious paradox, for its basic purpose was not in the travel field at all! Yet it is a welcome paradox, for the more people who visit the center, the better its purpose will be served.

The prediction of travel experts is that visitors to the center will run into hundreds of thousands yearly. Lying some forty miles north of Honolulu, it is readily accessible by a drive through some of the most magnificent scenery in Hawaii. On the left of the highway are the deep green, curiously ribbed Koolau Mountains, on the right the restless surf rolling out of the blue Pacific, and in between, expanses of beautiful countryside. Your destination, Laie, has been a Mormon community for nearly a century. It is the home of the Hawaii Temple, the

Church College of Hawaii, and now the Polynesian Cultural Center. President David O. McKay many years ago envisioned Laie as a focal point of spiritual and cultural activity in the Pacific. He together with Edward L. Clissold, Wendell B. Mendenhall, and others have been the moving force behind this project. His vision has become a reality.

The center has a geography of its own. Each village has a name, a short phrase in its native tongue translated into English and displayed on picturesquely designed placards. Like a ribbon tying the six villages together, a fresh water lagoon winds through the center. Bridges spanning it connect villages facing each other across the lagoon. Each end of a given bridge is decorated with the native artistry of the village to which it gives entrance. At one point in the lagoon is an island covered with coconut palms.

There are three to five structures in each village, each structure having its peculiar use; for example, the Fijian village has a temple, a chief's house, a council house, an old people's home, and a commoner's home. Douglas W. Burton, architect of Los Angeles, designed the center and all the structures and special features in it. He spent over two years in intensive research to make sure that the architecture was authentic in every detail.

A particularly striking feature of the center is the Maori Village, consisting of one large meetinghouse and two other houses, all ornamented with the fantastic carvings and woven panels for which the Maoris are famous. No such collection of Maori art exists anywhere outside of New Zealand; it is one of the most valuable features of the center.

Near one end of the Cultural Center is a large





*Samoan sisters mix pleasure with work.*

stage, and facing it across the lagoon are tiers of seats, forming a large amphitheater. The dressing rooms at the rear of the stage have rock walls, and water cascades gently over the front walls into the lagoon. Two performances will be given in the amphitheater daily. The performers will be students from the nearby Church College who have won high admiration throughout Hawaii for their talent. The entertainment will be strictly Polynesian songs, dances, pageantry, and spectacles.

There are guides to conduct visitors through the center. Lunchroom service is available both from within the center and from the highway outside. A moderate admission fee is charged. The revenue derived from it will go first to liquidating the cost of building the center and second to setting up an operating fund. All net earnings will provide scholarships at the Church College of Hawaii for graduates of the church high schools in the South Pacific.

The Cultural Center preaches a powerful sermon. Under the direction of mainland supervisors, this gathering place of Polynesians was built largely by Polynesians—and they put their heart in it. The visitor sees in it a strength of faith and a depth of fidelity which stir not only admiration but also a desire to know more about the religion that is the wellspring. That sermon, proclaimed in terms of an ancient culture by a branch of the house of Israel, will reach hundreds of thousands yearly. The results are immeasurable.

Meanwhile, those legions of visitors will be instrumental in achieving the original, basic objectives of



*(Above) Against the backdrop of their fern-covered houses, three Fijians prepare grass bundles to line the ceilings.*



*Through a Tahitian fare, one can see the Hawaïi Temple in the distance.*



*Hawaiians weave pillows and make nets in front of their "Little Grass Shacks."*



*Church members from Tahiti rush completion of their five authentic houses.*

*Skilled workers in New Zealand carve wooden panels for Maori houses.*



the Cultural Center. Actually seeing Polynesia's art and craftsmanship being produced in the age-old ways is bound to create a widespread demand for them. They will be available for purchase on the grounds. This interest can be expected to expand into a demand which can be met only by drawing on supplies from home islands—for them an economic lift and a fresh stimulus to their pride. Another practical return will be gainful, supplying spare-time employment for Church College students.

The Polynesian Cultural Center is designed to be a revitalizing force, infusing new life into a culture that was tragically fading away. The objective will be methodically to perpetuate its techniques.

Church members in the major Polynesian islands have been called for a given period to people the villages of the center. They include the skilled and the unskilled—those who will teach and those who will learn. Students at the Church College nearby, who have caught the dream, will, as their schedule permits, join the learners. Thus, the skilled will teach the unskilled. As their tenure in Hawaii ends, they will return to their homelands, the learners newly rich in their race's finest treasure—its age-old arts and crafts and colorful lore. Meanwhile others will replace them at Laie, a ceaseless turnover through the years. It was for this vital reason most of all—a practical purpose molded by spiritual ideals—that the Polynesian Cultural Center was created. It is the sanctuary of an ancient glory, destined to keep it vigorously and realistically alive!



# Only Then

BY ROBERT F. HICKS

• We hear much about the ill effects of isolation which often come to members of the Church. The problem is a familiar one to church officials who have seen what the lack of contact with the Church can do. To many members, it leads to inactivity or complete loss of interest in the gospel. Sometimes, however, there are valiant exceptions, and Mother King was one of them.

She was sprightly for her years. Never had I seen such a little old woman display such spirituality and enthusiasm for the gospel. And yet, until that night, I never knew she existed.

I had returned to a little Ohio town in 1950 on a self-appointed mission to visit "home folks" and preach the gospel to my own flesh and blood who had never before heard it. I had been converted as a lad in my teens, after my family and I had moved away. While visiting in my home town, I attended the LDS branch in the nearby town of Alliance.

The hall where the Saints met was small but comfortable, and a spirit of love was prevalent. Only one member was missing that day—Sister Bessie L. King, who was out of town that morning. She was known affectionately among the branch members as "Mother King." The people were so lavish in their praise of this woman and her good works that I decided to pay Mother King a visit. That night my steps wound their way to her door, and as the evening progressed, I listened amazed as she related her experiences, which now have become a part of my own testimony.

The entire town knew and loved Mother and considered her "their" Mormon. There was no home that experienced grief, sorrow, or tragedy, without Mother there to give comfort. It may have been only a verse or two of scripture, but to many it pointed the way or gave a new meaning to life.

Through two world wars, a depression, and other world-shaking events, this good woman maintained

her faith. Once there was a lapse of twelve years before she again saw a member of the Church. There was no bishop or branch president, not even a traveling elder to counsel with, but how often her counsel was sought.

Despite her good deeds, she was not without her own trials. A serious blow came to her when a grandchild at age two was injured in a fall, and as a result the little girl was unable to hold up her head, rather it would lie on one shoulder.

Then word came from Akron, Ohio, that the President of the Church would address the Saints living there. How glad was her heart! She would go and meet her beloved Prophet!

Transportation that far was hard to obtain, but she managed the problem with faith and prayer and arrived in time to enter the small chapel before the meeting started. There in the foyer before her stood the Lord's Anointed! With a gleam in his kindly eyes, the President grasped Mother's hand, gazed deeply into her eyes, and said, "Sister King, from this hour, your grandchild (of whom he had been told nothing) is healed of her infirmity." And it was so!

In time the elders came to her town. Preaching the gospel to many of the townspeople was easy in some ways, for a certain Mormon in their town had taught them these truths for more than a generation. Baptisms followed.

As I left Mother King that night, I felt that I had conversed with an angel. How, I wondered, would I stand up under isolation? I haven't been too successful at times with a chapel only a few blocks away. Yet I know that if we are to accomplish the things the Lord would have us do, we will all need a testimony like Mother's. Only then will our greatest tasks be accomplished.



*President and Sister  
Henry D. Moyle at home.*



Know ye not that they which run in a race  
run all, but one receiveth the prize?  
So run that ye may obtain.

I therefore so run, not as uncertainly;  
So fight I, not as one that beateth the air:  
(1 Cor. 9:24, 26.)

These words from Paul, perhaps more than any other scripture, characterize the life of President Henry Dinwoodey Moyle. They became a repeated theme as he spoke to missionaries in many parts of the world.

"All are in the race, but only one receiveth the prize," he was wont to say. He believed in excellence. He believed in achievement. He ran with the competition wherever he found it, and "not uncertainly." He fought for the causes in which he believed, "not as one that beateth the air."

Now the fight is over. The prize is won. He passed away quietly in his sleep in the early morning of September 18, 1963, at the age of seventy-four, having been born in Salt Lake City, April 22, 1889.

In his office hangs a painting of the Master calming the stormy sea. It is titled, "Peace, Be Still." It is characteristic of the man, and his life and death. Wherever he went the impact of his tremendous personality and the strength of his trained mind soon began to stir the quiet and shake the lethargic.

He was a champion, a crusader, a clear-thinking, unequivocating exponent of any cause he espoused, unrelenting in his advocacy. And then one night, at the close of a strenuous day, came rest, and a sleep without an awakening in mortality. "Peace, be still."

Paul was his favorite writer, and Paul wrote his epitaph when he wrote his own:

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. . . ." (2 Tim. 4:7-8.)

His restless strength was an inheritance from strong forebears. His character was the blend of a remark-



*President Moyle at the time of the dedication  
of the Bern, Switzerland chapel.*

# PRESIDENT HENRY DINWOODEY MOYLE

1889-1963

BY GORDON B. HINCKLEY  
OF THE COUNCIL OF THE TWELVE

able inheritance. The Moyles came from Cornwall where England reaches a rough finger into the Atlantic. The storms of centuries have lashed its rocky surface, testing its strength, but also leaving a green and rugged beauty. The Moyles were stonemasons, strong of body, independent in thought, hard-working, and courageous. More than a century ago two Mormon missionaries knocked at the home of John Rowe Moyle and asked for the privilege of holding a meeting. They were invited in. To the people of the community this was like opening the door to the plague. But John Moyle, President Moyle's great-grandfather, was moved by convictions and not by popular sentiment. The family was baptized into The Church of Jesus Christ of Latter-day Saints. James, one of the boys and the grandfather of President Moyle, wrote of the occasion of his baptism: "I covenanted with the Lord that I would serve Him through good and evil report. It was the turning point of my life."

The Dinwoodeys were drawn from Lancashire. Henry Dinwoodey, President Moyle's maternal grandfather and whom he somewhat resembled physically, was born in the shadow of the mills, the smokestacks, and the pitheads that mark this great industrial area of England. Left fatherless at the age of thirteen, he became an artisan in the manufacture of fine furniture. The substantial business in Salt Lake City that bears his name is the lengthened shadow of his pioneer enterprise.

Good fruit comes of good stock. This fact of life was clearly evident in the nature of Henry D. Moyle. His father, James H. Moyle, was a giant of a man in his physical bearing and in his achievements. He was one of Utah's first lawyers. He was a dynamic force in politics. He served as Assistant Secretary of the Treasury under appointment from President Woodrow Wilson and as United States Commissioner of Customs under appointment from President Franklin D. Roosevelt. He was obedient to the call of the priesthood, and at an age when most men are in retirement, he was asked to preside over the Eastern

States Mission of the Church. While serving in this capacity he helped begin the great annual pageant at the Hill Cumorah, "America's Witness for Christ." The figure of Moroni, which stands atop the hill, bears the likeness of this man who presided over the mission at the time it was sculptured.

Henry Moyle's mother was Alice Dinwoodey, a woman of refinement, of artistry, with a love for the beautiful. From her came a priceless endowment of faith, of humor, of simple and unaffected graciousness, of appreciation for thoroughness in planning and good craftsmanship in execution.

His mind was educated. He commented on one



occasion: "At one time my father was afraid I would never go to the university, and then he was afraid I would never get through going." Altogether he spent nine years in university training. In 1909 he received a Bachelor of Science degree from the University of Utah in mining engineering.

He then served a mission to Germany, and following his release in 1912, he enrolled in the university of Freiburg where he took a year's study in geology. Upon returning to Salt Lake City, he again entered



## Two million Mormons all over

*President Moyle was one of the forceful speakers of the Church.*

the University of Utah and took out another degree in science. He then went on to the University of Chicago Law School, and from there to Harvard to complete his law studies.

Law became his profession. He built an enviable practice on the merits of his ability. He was recognized as an aggressive protagonist and an unyielding defender. He regarded himself as an equity lawyer. He disliked rigidity in the law as in all else. For twenty-five years he taught principles of equity at the University of Utah. These were of his very nature. Judgment, in his opinion, should be based on morals, ethics, and circumstances, rather than unyielding and impersonal rules.

It was characteristic of his entire life. He recognized the need for law and order, but above these was the application of Christian love and an appreciation of human worth. When questions of discipline arose in the affairs of the Church, he constantly pleaded that our responsibility is to save and not to condemn.

The law was but one of many interests, and he excelled with dynamic enthusiasm in all of them. He possessed tremendous physical vitality. His mind was flexible and alert. He had the self-discipline to unite both, and used his strength to achieve remarkable accomplishments. He detested mediocrity. He pleaded with young men to live above it. In speaking to them of their possibilities he put a solid pedestal under their feet and a new star before their eyes. "You can do anything you want to do," was a frequently repeated statement as he spoke to missionaries.

Life is an opportunity to be lived with enthusiasm and with seriousness, and not to be frittered away. Such was his philosophy. To a group in Amsterdam he declared on one occasion: "Life is a serious thing. If there is any one thing you can learn on your missions, in addition to a testimony of the Lord Jesus Christ, it is to learn the seriousness of life."

He so lived it. Whether as a young missionary in Germany, as United States Attorney pleading a cause of justice, as an executive building a new business, as an apostle testifying of the divinity of the Lord,

he was unrelenting, consistent, and persuasive in his advocacy.

His law practice led naturally to widely ranging business interests. These included transportation (with directorships of one of the major railroads and one of the great trucking firms of the nation); oil (he with his brothers and close friends organized three refining companies, and built them into highly successful and prosperous businesses, he also served as consultant to one of the great refining corporations of America); ranching and livestock (he served as president of a large firm owning thousands of acres of choice range land in the high valleys of Utah and Wyoming); mining (with training in geology, mining and law, he handled extensive mining litigation in the West); and banking, insurance, and finance (he was at home with men in these fields all over the nation). His sound judgment and his business acumen became an invaluable asset to the Church in the administration of its affairs.

Following the pattern of his father, he took an active interest in the affairs of government, and made a significant contribution to civic affairs. In World War I, he was commissioned a captain of infantry. In World War II, with the very life of the nation depending on the availability of gas and oil, he was appointed a director of the Petroleum Industry Council, and chairman of refining for district four, which included the Mountain West area. He was later named a director of the National Petroleum Council. Oil executives over the nation became his intimate friends and respected him for his judgment, his dynamic handling of problems, and the goodness of his life.

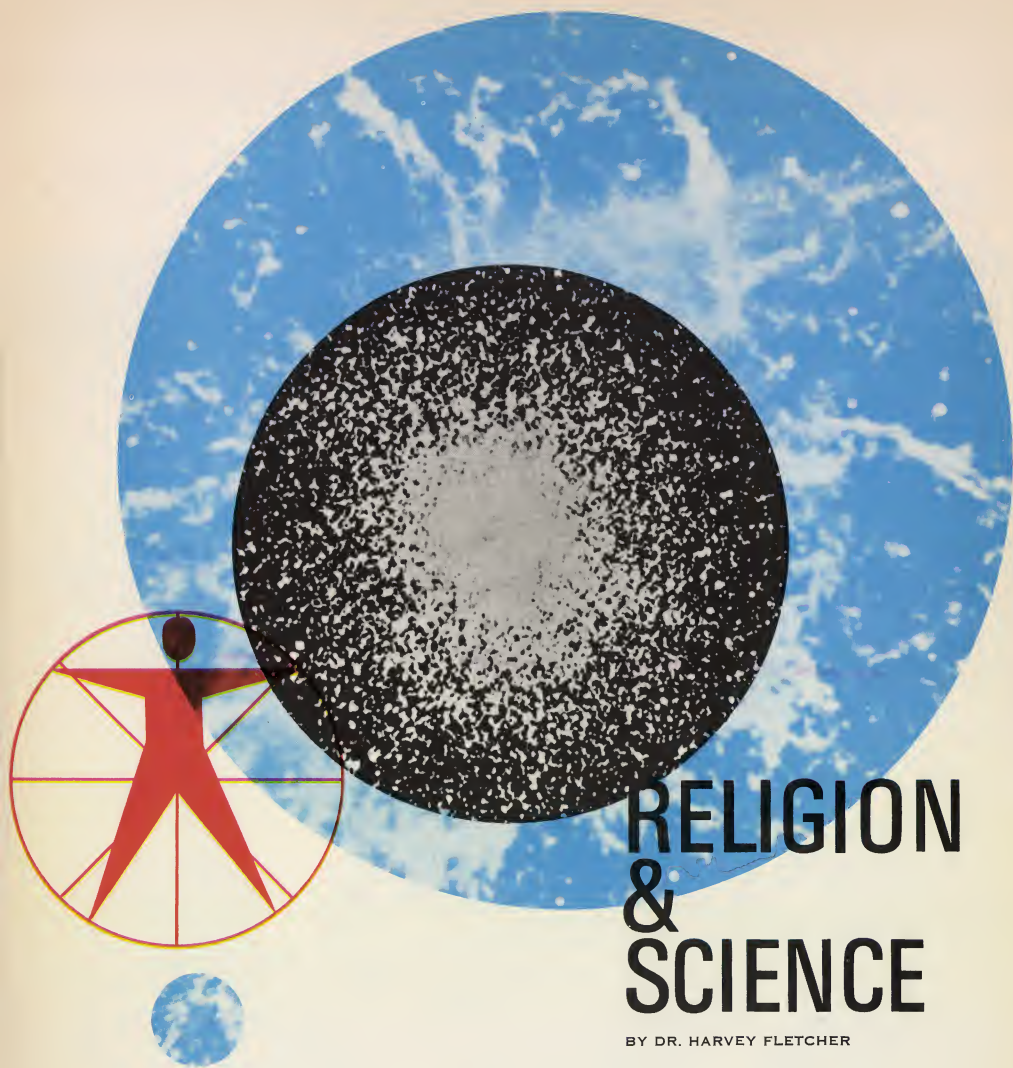
Water also became a challenging interest to him. He fully realized that the growth of the West depended on conservation of water and its best use. Governor George D. Clyde has said of him: "As a member of the Utah State Water Board, he rendered great service to the people of Utah." He has, in very deed, been a self-sacrificing public servant in times of national stress and in meeting the continuing needs of the people. (Continued on page 888)



*the world mourn his passing*

*President Moyle as he appeared  
when he was sustained a member of  
the First Presidency in 1959.*





# RELIGION & SCIENCE

BY DR. HARVEY FLETCHER

I remember, when I was first ordained a deacon, I went to priesthood meeting where the bishop was presiding. All of a sudden he called on me to talk. Well, I responded. I stood first on this foot and then on that foot and squirmed around. You know, when you get frightened, all the words go out of your mind. Finally I heard these words. I thought it must be someone else speaking. I said, "I'd rather be good than great," and sat down.

These words have stuck with me. I think the most important thing in our lives is our religious activities. They are more important than any achievements which we make in the secular world.

"Science and Religion" seems to be a favorite topic for young people, especially in this space age. I think this is particularly true of those who have been taught a creed and philosophy about the relationship of God and man, and then on attending college find some facts which seem to be contrary to what they have been taught at home. President Brimhall used to refer to this period as the unfolding of the sophomore's mind. It is sometimes a difficult adjustment to make, and some students never make it.

A scientist who has faith in God can keep that faith by continuing to think and practise religious things. Such a person is able to do this in spite of scientific conclusions that seem, at the moment, to be contradictory to his religious faith. This has certainly been my experience. Then he tries to rationalize both his religious thinking and his scientific finding to see if some agreement can be reached. Frequently, he finds that what he thought was his religious belief, and what he thought was a scientific fact can be changed to bring them into agreement. Sometimes, however, such a resolution does not satisfy his religious associates or his scientific co-workers, but brings satisfaction into his own mind. Sometimes, too, there appears to be no possibility of agreement. For these cases, he just has to leave it as a problem unsolved and hope that at some future time more knowledge will resolve the difficulty.

Let us take a look at our physical world and see some of the limitations of the human mind in understanding it. One of the first things we see is that the world is made up of matter. This matter can be divided into two classes, dead or inanimate things

and living things. Matter from either class has many common characteristics, and both are subject to two great and universal forces. The first is called the gravitational force. Every particle of matter in the universe attracts every other particle. No scientist has yet been able to say why this is true, but it is possible to predict the time of eclipses of the moon hundreds of years in advance of the actual occurrence and do it with an accuracy of less than a second. So everyone is attracted to every other individual whether he likes it or not. Also each one is tied to every other particle in the universe by this force. We are conscious of this gravitational pull of the earth upon our bodies in all of our activity, and we have to cope with it in spite of the fact we cannot understand why it should be, and what property of matter makes it that way.

It would be foolish to say, "I don't believe because I can't understand it."

The second great physical tie between all of us and every other material particle comes from another property of matter. Matter is composed of molecules, which, in turn, can be broken down into atoms. Each atom is a tiny universe of its own. It has a nucleus about which tiny particles of electricity called electrons are revolving. These electrons are the fundamental constituents of all matter. Some of them are easily detached from the atom, and, when so freed, they produce all the electrical phenomena.

These electrons are a great social group. They are all tied together by invisible ties such that when any one of them starts or stops or changes its motion in any way, all the other electrons in the universe are affected.

When such a change is made, a wave is sent out from the electron, going away from it with the speed of light or with a speed of 186,000 miles a second. So whenever such a change of motion of an electron takes place, it is signaled all over the earth in less than one-seventh of a second.

It is this property that makes possible radio and television. The electrons in the sending antenna are made to dance in tune with the music or speech. Their manner of dancing is conveyed with the speed of light to the electrons in your home set, and there the electrical vibrations are converted into sound.

Satellites are a good (Continued on page 882)

\*From a talk delivered to Brigham Young University student body.

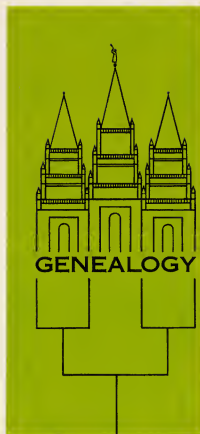


In 1911, Nephi Anderson, later the secretary of the Genealogical Society, speaking in the Assembly Hall made these prophetic comments regarding the record-gathering role of the society.

*"In conclusion, let me suggest the future of this work. I see the records of the dead and their histories gathered from every nation under heaven to one great central library in Zion—the largest and best equipped for its particular work in the world."*

At the time this statement was made, there were fewer than 2,000 printed books in the library of the Genealogical Society, and, as the microfilming program of the Church did not start until some twenty-seven years later, these volumes represented the total records available in the library.

The literal fulfilment of the prophecy of Nephi Anderson is evidenced by the latest statistics released by the Genealogical Society. As of July 1, 1963, there were 67,000 printed volumes available to the patrons of the library of the Genealogical Society. In addition to the printed books, there were 342,483 rolls of microfilmed genealogical records representing the equivalent of 1,649,161 printed volumes each of three hundred pages. Ample evidence of the fulfilment of the prophecy of Nephi Anderson and the establishment of what must be the largest genealogical library of its kind in the world!



This great volume of available genealogical records does not mean, however, that all the records have been gathered from every country. In fact, there are some areas from which there are few genealogical records available in the library. There are even countries from which no genealogical records have yet been gathered.

The main function of the library of the Genealogical Society is to be of service to its patrons, who include not only individuals from many countries of the world but also many nonmembers of the Church. On an average, up to 600 people use its facilities each day; as many as 1,000 rolls of film are requested every day, and as many as 1,200 books are used by the patrons of this service organization daily.

In order that its facilities will be available to an even greater number of people the library is now open from 8:30 am to 9:00 pm Monday through Friday, and from 8:30 am to 5:00 pm on Saturday.

A reference service department has recently been added to the library at which patrons will be able to receive assistance not only in the use of the catalog

files but also in the locating of genealogical material in other record depositories throughout the world.

As this service grows, it will be of tremendous value to those who are seeking out their dead.

As another means of assisting its patrons, the library has instituted a Custom Service which will reproduce upon request paper copies of pages of printed books or even pages of microfilmed material. A request for such a service can be made either in person or by correspondence. A nominal charge is made for this service. Requests must, of course, indicate what page of what book is to be reproduced.

As Nephi Anderson foretold over fifty years ago, records of the dead are being gathered from many nations. Up to 200 new printed books are added each month to the library. Each month over 3,000 rolls of microfilmed records are added to the already vast collection at the library.

With these records and the recently added service facilities, members of the Church are being helped in gathering records of their dead which will be "worthy of all acceptance."

## ***Pertinent Questions Answered***

### **QUESTION:**

Our ward genealogical chairman has just introduced us to the new program whereby family group sheets are to be checked by a member of the ward committee before such sheets are submitted to the Genealogical Society. My questions are (1) why is there a need for such a program when the sheets are checked when they get to the Genealogical Society and (2) how will the ward record examiners make any necessary additions or corrections on the sheets?

### **ANSWER:**

(1) Although the standards of correctly compiling family group records are covered in detail in the *Genealogical Instruction Manual*, many of the sheets received at the Genealogical Society are clerically incorrect. Consequently, a great deal of time is spent by the record examiners at the Genealogical Society in correcting these many clerical errors. As a result of this, the actual work of processing a sheet is slowed down considerably, and the time between the submission of the sheet and its clearance for temple ordinances is lengthened.

Members of the Church are encouraged to take

care in the compilation of their family group records by following the standards outlined in the *Genealogical Instruction Manual*. In order that a further check can be made before the sheet is sent to the Genealogical Society, it is recommended that the clerical correctness of the sheet be checked at a ward level by a ward record examiner.

(2) All ward record examiners will be given a special instruction booklet prepared by the Genealogical Society for their guidance in checking family group sheets. Ward examiners have been instructed to check the sheets within a day or two after receiving them. They have been instructed also not to make any additions or corrections on the family group records they check. Errors or omissions will be indicated by notes attached to the sheets. As this checking will be done on a ward level, it will be possible, in most instances, to discuss any errors or omissions with the patron who compiled the sheet so that the same mistakes will not be repeated.

Ward record examiners will perform not only the duty of "record censors" but also that of teachers, for their personal contact with the compilers of family group records can be used to advantage to rectify the errors being made in record keeping.

# A Teacher's Witness of Jesus

BY JAMES R. HARRIS

FACULTY MEMBER, LOGAN INSTITUTE OF RELIGION

"Beware of the sophistry of the Gentiles." This warning expressed by the Prophet Joseph Smith was recently restated by Elder Harold B. Lee who identified sophistry as one of the major evils of our day:

"We have gone through—or are going through—a period that we might call sophistication. I do not know what that word means either, but it generally means that there are so many confounded smart people that they are not willing to listen to the humble prophets of the Lord. And we have suffered from that. And it is rather a severe test through which we are passing." (BYU Devotional, Feb. 7, 1962.)

The power of man has become impressive, and his arm is mighty, producing a generation with a strong tendency to trust in technology. As physical persecution took its toll of church members in an earlier period, so at the present time, sophistry and ease cause men to put their trust in the arm of flesh. Communist ideology may represent the extreme position on this issue, but the "free world" is not without its exponents of a godless philosophy. Four years ago, while engaged in graduate study at an eastern university, the writer, with his class, followed the activities of the "Sophists" during a week of devotion to the work and memory of Charles Darwin. The opening address, given in a chapel dedicated to worship, illustrates the extreme position taken by some intellectuals. The keynote speaker announced that the time had come to walk with God to the edge of the universe and tell him to jump. "We have no more need of thee. . . . We have grown up and become too sophisticated to believe in witches, good fairies, or Gods."

Still others in our culture profess God "... with their lips, but their hearts are far from me. . . ." (Pearl of Great Price, Joseph Smith 2:19.) They do not *feel* their dependence upon him. They may admit that they should look to him in all things, but they do not *feel* the necessity to do so.

"And thus we can behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who *put their trust in him*.

"Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time that they do harden their hearts, and do *forget the Lord their God*, and do trample under their feet the Holy One—yea, and this because of their *ease*, and their exceedingly great prosperity.

"And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror, and with famine and with all manner of pestilence, *they will not remember him*." (Helaman 12:1-3. Italics added.)

Most lamentable is man's readiness to discard the counsel of the Lord as given

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SCHOOL  
SYSTEM



# the Christ

through the scriptures, the living prophets, and the Holy Spirit. Our Lord gave the priesthood a strong reproof for this "grievous sin" in this dispensation!

"But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called but few of them are chosen.

"They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day." (D&C 95:5-6.)

Those who bear the Holy Priesthood and will not bend their will to the will of their Lord are left to themselves, i.e., to their own *natural* strength. They cannot partake of the "powers of heaven," and without the powers of heaven to purify their hearts, expand their understanding, and strengthen them in their resistance against evil, they are not able to overcome sufficiently to become the sons of God.

"But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. . . ." (*Ibid.*, 11:30.)

The supreme joy for a teacher of the gospel is to pierce the shell of sophistry, to soften the unbelieving heart, and to see the human will bend to the divine will. This is righteousness, and there is no other standard of righteousness.

A teacher's power to penetrate the shell of sophistication with a soul-stirring witness of the divine mission of our Lord and Savior, seems to be in direct proportion to his personal knowledge of the Savior and the spiritual influence that accompanies his words. To expand this personal knowledge and intensify this spiritual influence is of primary importance to effective teaching. The Apostle Peter enumerated the characteristics of a Saint, admonishing all who would serve our Lord to be diligent in their efforts to acquire these qualities. Peter followed this admonition with a promise that those who would take his counsel would "neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1:8.) The implication is clear that some knowledge of our Lord is abundantly fruitful and that there is a

kind of knowledge that is barren and unfruitful. We are sometimes left with the impression that drawing near to the Savior involves the memorization of physical features or the enumeration of divine character traits. Obtaining true ideas about the physical appearance of our Lord is an important step in building that confidence necessary for the exercise of faith. The same thing can be said for true ideas relative to the character of God. If, however, our knowledge of the Savior ends with these intellectualized descriptions, we cannot expect to be "fruitful." Fruitful knowledge involves a partaking "of the divine nature." (*Ibid.*, 1:4.) The qualities of faith, virtue, knowledge, and others, are as characteristic of the divine nature as they are to the saintly nature, for a genuine Saint has become *one* with God. As we become partakers of the divine nature we add to our faith his divine virtue, his divine knowledge, his divine patience, his divine love, and other divine attributes, through the purifying and conditioning influence of the Holy Spirit. To *know* the nature of God, to any degree, is to be a partaker of that nature, to experience that nature. A teacher may in all sincerity stand before his class and testify that he has read the words in the scriptures which declare the justice, the mercy, and the love of God; he may assure students of his belief in these words, and such assurance will benefit and uplift his hearers. But consider the strength of his testimony if he can bear firsthand witness that our Savior is a God of mercy because he has tasted of his love and has partaken of the "joy of the Saints." (Alma 36:24-26.) To have this kind of witness carried into the hearts of students by the Holy Spirit will lead to changed hearts, changed desires, and renewed bodies—even as Enos who, in the words of Spencer W. Kimball, came to realize that:

"No one can be saved in his sins, that no unclean thing can enter into the kingdom of God, that there must be a cleansing, that stains must be eliminated, new flesh over scars. He came to realize that there must be a purging, a new heart in a new man. He knew it was not a small . . . (Continued on page 858)

Since the days of the Mexican War, when President Polk called upon Brigham Young to form the Mormon Battalion, young men of The Church of Jesus Christ of Latter-day Saints have served in the armed services of their country.



Checking his rifle for SI (Saturday Inspection) is Cadet Wylie Smith, Ogden, Utah.



The entire Corps of Cadets is served three meals a day, simultaneously, family style, in the interior of Washington Hall.



Cadets show form for a winter review in Central Area.

# Mormons at West Point

BY MARDEANE CARVER JORDAN

"There will be a meeting of all Plebes who are members of The Church of Jesus Christ of Latter-day Saints at the right of the center mess hall door after dinner today."

Each year this simple announcement is made from the balcony of the huge mess hall at the United States Military Academy. Looking over the sea of faces below, one would find it impossible to pick out the new plebes (Freshmen) to whom this message is directed. Their identical uniforms and short-cropped hair outwardly tend to take away individual identity. These young men may be sons of the rich, sons of the poor; generals' sons or sergeants' sons; former students, or soldiers from the ranks. Now they are the same, plebes at West Point.

To the Mormon plebe this message may be the

first ray of sunshine in the otherwise almost unbelievably hectic days since he entered the Academy on the first Tuesday in July.

Immediately upon the arrival of the new plebe class, upperclassmen begin the task of shaping these average American boys into orderly, well-disciplined members of the Corps of Cadets. The constant orders, "Get those shoulders back, Mister," "Head up, chin in," "Pop up that chest, Do-Willy," barked at the plebe by unrelenting upperclassmen, put the young man in a veritable "brace."

The new plebe quickly learns, too, that any slovenly habits of tardiness, irresponsibility, or untidiness have no place in his new life. For sixteen frustrating hours a day he doubletimes to formations and drills, and undergoes endless inspections. Everything he does, no matter how insignificant it may seem, must be



*Nine of the eleven LDS plebes who entered the academy in July, 1962, are shown after their second meeting with the Mormon group.*



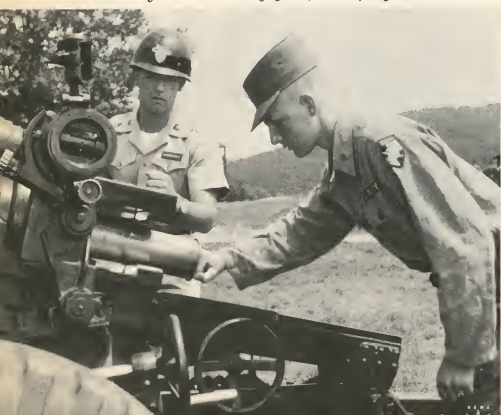


*Cadets, elders, soldiers, and friends join in singing Christmas carols following a skating party and chili supper.*



*Cadets briskly march into formation to lunch in Washington Hall.*

*Cadet Larry H. Isakson, Ogden, Utah, assisted with instruction by Chris P. Wangsgard, also of Ogden.*



done to the very best of his ability.

West Point has the duty to demand the best from each member of the Corps of Cadets. The primary mission of the Academy has been the same since President Thomas Jefferson signed the Act of Congress authorizing the establishment of the United States Military Academy (with a strength of five officers and ten cadets) on March 16, 1802. That objective is to furnish the United States Army with officers, excellently trained and in every way qualified for a lifetime career of increasing responsibilities in the defense of their country.

West Point is steeped with rich tradition and heritage, for the beginning of our country marked its beginning also. The colonists, fighting for their freedom from England, realized that if the British were allowed to control the Hudson River, the colonies would be cut in half. To prevent this, they wisely determined to fortify the Hudson Valley.

Crossing the Hudson on ice, the troops climbed to a small plain covered with yellow pines. Here they tramped down the snow, spread their blankets, and West Point had its beginning. Since that day one hundred and eighty-four years ago, this point of land on the west shore of the Hudson River has been central to our nation's military history. From its barracks and classrooms have come such leaders as Grant, Lee, Pershing, MacArthur, and Eisenhower.

In answer to the announcement made in the mess hall, the newly arrived LDS plebes, waited by the center door of Washington Hall. Here, for the first time in the summer of 1962, they met Cadet Don Reid of Washington, DC, a first classman (Senior). Don's summer military duties assigned him to the first Beast Detail, training the new plebes. His church duties gave him the responsibility of conducting the Latter-day Saint meetings during the first half of Beast Barracks.

On hand, too, were the LDS families of service personnel stationed for duty at the Military Academy.

Though the hymns they sang were familiar, and the



*LDS plebes (cadets of the fourth class) working on a project for the building fund are, (l to r), Cadets Richard Woodward, Torrence, California; Richard Green, Bountiful, Utah; and Garry Droubay, Butte, Montana.*

Sacrament service proceeded much the same as in their home wards, the plebes didn't forget for a moment that they were at the Military Academy. Upperclassmen smiled to themselves, remembering when they, too, had first attended church with this group. In a short time they knew, the plebes would come to realize that here no rank existed, only brotherhood.

Midway through Beast Barracks the plebes were given their first "walking privileges." (Saturday afternoon off.) On this occasion the new Mormon cadets were invited to join with other members of the LDS group at a cookout in the back yard of one of the member's homes.

They listened to the tales of "Now when I was a plebe" from those who had gone through the experience last year, three years before, and even sixteen years before. Before long they were swapping stories of their own experiences with the rest and laughing at their own mistakes.

The following week a second Beast Detail arrived, and a new group of upperclassmen assumed command of the last half of rigorous Beast Barracks. This time, Cadet Wylie Smith, a second classman (Junior), from Ogden, Utah, was on hand to supervise church meet-

ings for the LDS plebes with the help of the Yearlings who continued to come in from Camp Buckner, and assisted by the missionaries from the Newburgh, NY area.

With the arrival of Reorganization Week in September, all members of the upper classes who had been on leave or assigned to other duties away from the Academy returned. Members of the Fourth Class were assigned to their regular companies, paraded with the entire brigade for the first time, and were formally admitted to the Corps of Cadets.

Though weekly parades continue and military discipline never ceases, in the fall of the year West Point takes on more of a collegiate atmosphere. Academics begin, and every afternoon the football team can be seen at practice on the playing fields while plebes count off the days until Army's first big game.

West Point was our country's first and for years its only engineering school. After the Civil War the course of study at the Military Academy was strongly expanded beyond the engineering field. Two world wars also taught that the effective army officer must have an even larger variety of skills and knowledge, both military and

*(Continued on page 886)*

*Lt. Kenny Wallace, class of 1962, demonstrates a skill that gave him a place on the West Point Gymnastics Team.*



*In a rare moment of relaxation, Cadet Donald A. Philpotts, El Paso, Texas, writes a letter home.*



*Graduation is time for the traditional "Cap Throw."*





WHAT HAPPENED TO

# SACAJAWEA?



9/11/97



Once when I was a young man, I passed a group of young men at a gun emplacement on the shores of the Pacific Ocean. As our company marched by, they fired a stream of tracers out over the ocean. I don't know where they hit, but it is safe to say "Somewhere in the Pacific."

In target practice the objective is to hit the target squarely. As a writer I have tried to hit the story behind the name Sacajawea squarely on target. I have some distance to travel yet, but regarding her death as a very old woman, I have pinpointed it and visited the region in which it occurred.

Consciously setting out to write something in the field of history for the first time, I decided to do some research on the life of this famous woman since she interested me strangely, and since I too had lived in the American West. At the outset I knew nothing about the fact that she had guided Lewis and Clark and their scouts on a long journey over the American wilderness from North Dakota to Seaside, Oregon. The question I asked was—did she ever return from the Pacific Coast to her native childhood haunts or did she stay on the coast and die there?

In my basement I found a Wyoming road map with her grave marked by a small red square. It was near a place called South Pass. I was curious. I decided to visit South Pass and her grave not far from Lander on the Wind River Reservation at Fort Washakie, Wyoming.

At Jackson I discovered a unique geographic fact. The town square contains a rustic roof over a map with a printed legend. It tells of the not far-distant point in the mountains called Ocean Creek where trout swim both ways over the great divide. The great divide is, of course, the ridge of the Rockies from Alaska to South America. A gas station attendant also told me, and the chart confirmed it, that all three rivers, the Columbia, the Colorado, and the Missouri, had tributaries that rise in these mountains near Yellowstone. They flow along three routes toward Astoria, Oregon, the Gulf of California, and New Orleans.

Leaving Jackson behind, I was determined to find South Pass and visit the grave of Sacajawea. The drive through high mountains was as rugged as I have ever taken.

I found on the road map a dot representing a monument or marker of some kind to mark the spot where the ridge and the highway cross. It was late at night

when my headlights picked up a road sign. There was a short semicircle running just parallel to the highway, a short strip of bulldozed dirt road, so I pulled off the highway. Turning the headlights on, I climbed through a barbed-wire fence, tearing my trousers, and in the faint gleam read the tablet of brass.

It marked the actual spot where the center line of the spine of the Rocky-Andes chain from Tierra del Fuego to Alaska known as the great divide crossed the South Pass road.

South Pass was grassland cut by one creek eating its way into clay banks and called the Wind River. It descends from the most remote mountain scenery I have ever seen in traveling from San Diego to Seattle and El Paso to Laramie. Two Wind River peaks are named after two historical figures—Fremont and Sacajawea. Fremont sought out this far-famed Indian woman guide and made friends with her. An army officer with a fine technical background, he charted much of the west and wrote a travel journal on his explorations. He thought the peaks in this region unique enough to bear his name. Fremont Peak and Sacajawea Peak stand side by side, looking down on the little Indian post called Fort Washakie.

Fremont traveled on to California and ran for president of the United States, but Sacajawea stayed. She went to Fort Bridger on the modern Lincoln Highway (US Highway 30) in Wyoming to help negotiate with Washakie and the government representatives, the treaty creating the Wind River Reservation for the Shoshone nation.

Washakie befriended Brigham Young and the Mormon pioneers who passed in peace with their covered wagons. Later Washakie and six hundred braves called on the Mormons in newborn Salt Lake City for powwow and dinner. The whites called him the George Washington of the Shoshone and honored him along with a statue to Jim Bridger and Brigham Young in the center of Salt Lake City. A magnificent bronze figure represents Washakie with the lithe limbs of the young Indian warrior.

Grace Hibbard, a folklore expert at the University of Wyoming at Laramie, was determined to do work on Sacajawea. She went to the old scattered sod-roofed log huts on the reservation and found Sacajawea living on a government pension with daily trips to the trading post for groceries in sight of the high peak named after her by Fremont. Also before

her was the row of needles near Lander, Wyoming. Grace turned up some interesting facts.

First of all Sacajawea died at about a hundred years of age. Second, her grave lies between two markers for her two sons, one adopted and the other the offspring of her halfbreed French-Canadian husband, Charboneau. This boy, slung on her back papoose style, had jogged and ridden in boat and on portage, following the river system from the Mandan Indian village which is now Stanton, North Dakota, where a pageant annually recalls the events, to Astoria, Oregon, and down the Oregon coast a few miles to a pleasant beach at Seaside, Oregon.

On a later trip to Seaside I saw a marker showing where she had stopped with the party of scouts to distil sea water for salting jerked venison for the return trip to St. Louis, Missouri, on the Big Muddy River. When she got back near Lander, she was encouraged by Clark to part company with her husband. She did so. Clark took her son to St. Louis to educate in the white man's ways. Later the boy met Prince Rupert of Bavaria whose journal of western travel tells of the meeting in the forests and of the boy's returning with him to Bavaria. When Batiste came back to the United States, he returned to the Wind River Reservation, lived in the outdoors, and at last lay buried with his adopted brother beside his mother on a lonely hill in Wyoming.

I stood beside her grave as wind rippled the bunch grass on the hillside in the shadow of her own peak and that of Fremont. Then I drove a mile to an Indian graveyard in a walled enclosure. A monument to Washakie lay inside inscribed with his "name and fame"—"Washakie—a wise leader."

Back on South Temple Street in Salt Lake City one afternoon, dropping into the State Historical Society's lovely old mansion, I browsed through the journal

of Fremont. He described South Pass in a beautiful, realistic, and straightforward prose account. It is, he said, a natural saddle or highway crossing the great divide, and over it the herds of buffalo cross the Rockies. Their hooves have worn a path, trampling out the grass, and they have made natural highways to the west for the pioneers to follow. Brigham Young read Fremont's journals and pondered their lessons. Fremont had written about his short cruise in an Indian raft eighteen feet long down the Bear River and into the Bear River Bay of the Great Salt Lake. This same lake the young twenty-year-old Jim Bridger had greeted, and after scooping up a mouthful had declared that it was the "Pacific Ocean!"

The little log fort at Bridger, Wyoming, east of Evanston, is little noticed by tourists today, driving along the highway.

I had a flat tire there late at night while I was a driver for a family en route from New York to Salt Lake. It was then an oasis in a vast wilderness. It was a day or two west of the divide that Jim met Brigham Young, and the two parleyed, and Bridger said that he would give a thousand dollars if he only knew that corn could be raised in the Salt Lake Valley.

A researcher at the old mansion on South Temple Street brought me a clipping. In picture and text, it told how a beautiful, mature-looking Indian woman, who looked for all the world like a princess in her beaded headband, long, braided, raven-black tresses, buckskin, and fringe decorated tunic dress had come to the Indian school at Brigham City one day for instruction and stayed to study. She was the granddaughter of Sacajawea. She has joined the Mormon Church. She and her family live near the border between Wyoming and Utah in the Evanston region.

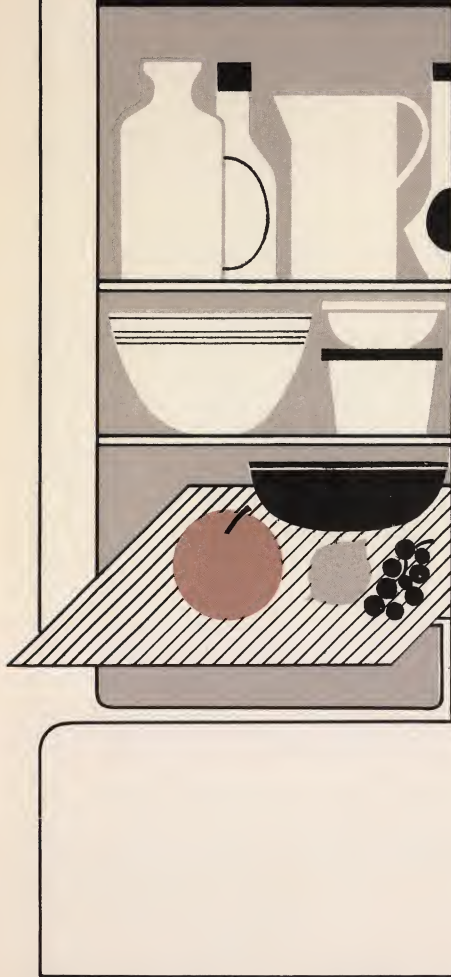
#### THE PRAIRIE-STUDIO

BY GEORGIA MOORE EBERLING

*The plains lie like a canvas in a frame.  
Each artist-season paints with colors bold,  
And no two etchers see or paint the same,  
If color be gamboge or pirate's gold.  
In spring the silver-sage and cactus-green  
Spread to the distant hills, while rainbow shades  
Of prairie flowers adorn each picture-scene,*

*With purple shadows in the sheltered glades.  
But fall depicts bright glints of bronze and amber,  
With overtones of russet and leaf-brown;  
Then nature calls the weary world to slumber  
And drapes a coverlet of pale snow down.  
The prairie-studio holds priceless art  
For those who have the artist eye and heart.*

# LIFE IS A GOLDEN PEACH



A month or so ago, I reached into my refrigerator, and in my vegetable tray I found an enormous, golden peach—beautiful, firm.

It was past the peach season, and I wondered how it had managed to stay here so long. Then, suddenly, I knew.

My husband had left it for me. I had left it for him. Each of us had looked at it and probably thought that it was just too nice to eat yet. We would keep it a little longer, savor it more later.

I cut it open. On the inside, instead of the peach being firm and juicy and sweet, it was brown and soft. The life, the flavor, everything that made a peach good, was gone, spoiled.

As I held it in my hand, I thought how often we commit this same sin against life itself. In a sense, we put it aside; we think tomorrow I will be kind, I will be happy, I will enjoy the day. But, right now, it is so much easier to procrastinate, to be unhappy and grumpy, to neglect those around us, our friends, our family, always thinking we can make it up tomorrow or next year.

What we don't realize is that the happiness which would mean so much today may lose its savor if it comes too late. The kindness may meet bitterness that has accumulated through years of neglect. In fact, the fruit of living may have lost its sweetness and gone sour.

I am thinking of a friend in another city. For years, her husband had been mean and niggardly with her. He had seemingly begrudged her every cent he gave her. She had gone to work to earn enough for the things she wanted or even needed.

Now, they are older, and he suddenly lavished her with gifts. But so much bitterness has grown within her through the years, that she merely told him to take them back, adding, "There is nothing I want that you can give me."

Probably, in the back of his mind, he was always thinking, "I will deny her now so that someday I can give her better things."

What he didn't realize was that even the smallest thing can be given—or denied—with grace. It was his attitude that was wrong, as well as the idea itself. For it is a proven fact that as we grow older, our pleasure in possessions lessens. The bauble which would have meant so much to a woman when she was young, lies meaningless in her jewel case, when she is older.

So grasp the golden peach of life today, savor it, share it, and you will have all its goodness, plus an even more important thing, a golden memory.

BY CHRISTIE LUND COLES



## A Teacher's Witness of Jesus the Christ

(Continued from page 849)

thing to change hearts, and minds, and tissues." (BYU Devotional, Oct. 11, 1961.)

Thus, having tasted the heavenly gift, students will hunger and thirst that they might taste again and again, until that promised day is reached when they can feast upon this sweet fruit "even until ye are filled, that ye hunger not, neither shall ye thirst." (Alma 32:42.)

The teacher who has partaken of

the divine nature does not speak of the experiences of Paul, Peter, Alma, and Amulek as ancient history. The words of these men come alive as they fall from his lips because he has tasted as they have tasted, and when he follows their experiences to heights that he personally has never attained, he rejoices with them and is spurred on by the living hope within his heart. The ideal teaching situation is reached when a teacher, prepared by experience, stands before his class filled with desire to teach principles of salvation with the authority and

power of God, and when the class has been motivated to the point that its members "desire the sincere milk of the word, that ye may grow thereby": (1 Peter 2:2.) On the other hand, teachers of the world may attain to great heights in popularity and influence, but they cannot bring their fellow men to Christ because they know not the way. "True shepherds" are not concerned with building their own kingdom, but in bringing others to taste of the exceeding great joy of the kingdom of God. Alma reflected upon those experiences that led him to taste, and describes the fruitfulness of his labors from that time forth:

"Yea, and from that time even until now, I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost.

"Yea, and now behold, O my son, the Lord doth give me exceeding great joy in the fruit of my labors; "For because of the word which he has imparted unto me, behold, many have been born of God, and have tasted as I have tasted, and have seen eye to eye as I have seen; therefore they do know of these things of which I have spoken as I do know; and the knowledge which I have is of God." (Alma 36:24-26.)

Note that the Lord gave Alma "exceeding great joy in the fruit of his labors." What greater incentive could a teacher have than to stand before his class with the sustaining power of the Holy Spirit and experience sublime joy and satisfaction in his immediate efforts and have the prospects of rejoicing evermore in the fruits of his labors?

The master teacher, who is a true witness of our Lord, can be distinguished from his colleagues in the world by several unusual characteristics. First, he loves to read the scriptures. Second, he listens to or attends general conference sessions and seriously ponders the words of our Church Authorities. Third, he fasts and prays as often as necessary to retain the companionship of the Spirit, for without the Spirit of the Lord, his works are dead, his words empty and powerless, and his classes lifeless.

The master teacher could never  
(Continued on page 862)



## THE EXCESSES OF AGE — AND YOUTH

RICHARD L. EVANS

Some weeks ago we spoke of moderation, of broadmindedness and narrow-mindedness, tolerance and intolerance, and of extremes and excesses in different directions. And we closed with the comment that even so-called moderation is sometimes excessive. To embrace an evil, even with restraint, is hardly moderation in the sincerest sense. To partake of that which is not good, to use that which should not be used, to do that which should not be done, is, in the sincerest sense, excess. It is apparent that the pursuits of people often swing like a pendulum, from a far direction one way to a far direction in another; from the underdoing to the overdoing; from lukewarm, lack of enthusiasm to feverish excessive obsession. In the older years of life we are likely to come to more of moderation, sometimes because of more mature judgment, sometimes because of necessity. But how much better to avoid extremes even in the earlier years. "The excesses of our youth," said one seasoned observer, "are drafts upon our old age, payable with interest, about thirty years after date."<sup>1</sup> As to those who would rush all things, who would push all things, who press life too fast too far—those who are disposed to speed, to seek so-called thrills, those who pursue the headlong living of life, to such Thomas Jefferson said: "Of all calamities this [intemperance] is the greatest"<sup>2</sup>—this stampeding as if one wished to live life all at once, this taking reckless chances, without regard to physical safety, to reason or conscience or caution. Those who would press for extremes, who would run against the law, the commandments, the conventions; against the rules of safety, the laws of health, against simple, common sense—to all who would run rashly, who would risk rashly, who would place all on one run, one race, one chance, one moment, one impetuous impulse—all such should most earnestly consider that life is forever, through the days and years of time, through the endlessness of eternity, and ought to be paced and apportioned, with a look at lasting values—and this attitude of daring to "live dangerously" will not hold up well over the whole long length of life. The thrill of a moment isn't worth a long lifetime of regret.

<sup>1</sup>Caleb C. Colton (1780-1832), English clergy.

<sup>2</sup>Thomas Jefferson: Letter to Mary Jefferson Eppes, 1798.

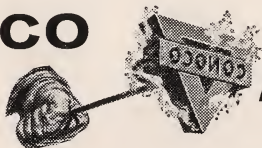
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(Continued from page 858)

forget his great dependence upon the Lord, but from time to time he must be made to *feel* what it is like to be on his own. The result of this experience is always remarkably beneficial—he turns to the Lord with all the energy of his heart, with a renewed determination to keep the commandments and to walk according to his covenants.

The amount of energy and devotion expended to maintain this kind of a relationship with God does not seem realistic to the man of the world. This person speaks of “balance” and, in all sincerity, is concerned for his brother who appears to have an obsession for the things of the Spirit. In his subconscious efforts to justify himself in his

neglect of the things of the Spirit, the man of the world will enlarge upon every failing in what he regards as the accusing conduct of his brother.

The teacher must therefore be cautious and avoid questionable conduct; he must avoid criticism of others. *He must avoid the appearance of evil and that light-mindedness which would enable Satan to catch him off guard. And yet he must be cheerful.* He must walk in the straight path, hungering and thirsting for that which is “precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure”; (*Ibid.*, 32:42.) Having tasted this fruit, what fruits of the earth can satisfy? One is reminded

of the words of Peter at the close of the Master’s sermon on the bread of life; at which time many were offended and departed from him. Our Lord asked of the Twelve, “. . . Will ye also go away?”

“Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.” (John 6:67-68.)

The spiritual experiences of men of God demonstrate their importance as indispensable conditioning media for those who would partake of the divine nature and, consequently, become powerful witnesses of our Savior. As our Lord submitted himself to the will of the Father, so man must be willing to submit himself to the will of the Father and the Son. (Mosiah 15:7.) He must give more than lip service to this challenge. It does not do to say, “I’ll go where you want me to go, dear Lord, but don’t ask me to sacrifice my home, to impose a serious adjustment upon my children, or to sap my financial resources.” It is impossible to obtain the gift without paying the price. The gospel is a message of hope and joy, but the joy cannot come without repentance. There will always be those who love their sins too much to be willing to sacrifice them for the promised joy. To this group of humanity the message of Christ is a rock of offence. (Isaiah 8:14.) Our Lord will not justify the offensive words of a careless steward, but requires of every man a humble and contrite heart. Words tempered by love will penetrate the hearts of the honest and humble people of the world. The rest cannot be helped.

Every step toward the divine nature is marked by obedience and sacrifice. Our Savior trod the “wine press” alone and, as he waited for the assurance of the Father, that his sacrifice was acceptable, he exclaimed, “My God, my God, why hast thou forsaken me?” (Talmage, *Jesus the Christ*, pp. 660-661.) The Prophet Joseph Smith was permitted to taste the torment of the “wine press” (mortal man is incapable of enduring more than a taste) on occasions such as his confinement in Liberty Jail. Through these experiences he partook of the Savior’s nature and grew in an appreciation of his atoning sacrifice.

On one occasion Joseph Smith stated:



## “LIFE KEEPS HAPPENING . . .”

RICHARD L. EVANS

Life is an endless process of trying—of doing—sometimes succeeding, and sometimes facing discouraging setbacks. The pioneers and patriots went through this process—with the courage to begin—and with faith in the future. They had their problems. They laid their lives on the line against the elements, against ignorance and adverse influences, against tyranny at times, with comparatively few comforts and conveniences. As in the past so in the present, life doesn’t always move on an unruddled surface for any of us. There are highs and lows, good days and difficult days, and opposition in all things—with faith and doubt, encouragement and discouragement, success and failure, daylight and darkness, and no man’s life is free from difficulties. Always there are the uncertainties, always the unknown, as we move forward on “the silent tread of time.” And to those who in this long, yet swift, short process, are disheartened, discouraged, disposed to give up, disposed to retreat from responsibility, to all such, we would cite some sentences approximately remembered from a recently presented play: “Life keeps happening—keeps doing things. No matter how you feel today, you won’t feel the same way next week”<sup>1</sup>—and then the question: “Will you try to keep alive until next Tuesday?”<sup>2</sup> To which we might add: Will you try to keep alive until tomorrow—or even until eternity? “Life keeps happening.”<sup>3</sup> And for each day there is an endurance equal to what must be endured. “. . . he that endureth to the end shall be saved.”<sup>4</sup> Self-respect, faith, peace, and understanding come with doing and enduring—and no matter how discouraged you may be today (or any hour or day) look to a time that will seem less so. “Life keeps happening.”<sup>5</sup> Live it with honor and courage and faith for an endless journey, doing the best you can with each day, with each decision.

<sup>1</sup>The Eleventh Hour, TV program.

<sup>2</sup>Matthew 10:22.

<sup>3</sup>The “Spoken Word,” from Temple Square presented over KSL and the Columbia Broadcasting System, July 21, 1963. Copyright 1963.

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"Reading the experiences of others, or the revelations given to them, can never give us a comprehensive view of our condition and true relation with God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose." (*DHC VI*, p. 50.)

The minimum requirement for entrance into the celestial kingdom is not partaking of the ordinances alone, but is becoming pure through

the experiences that should accompany and follow the ordinances. No unclean thing shall enter the kingdom of heaven, therefore only those sanctified (made pure) by the Holy Spirit will enter. And no one will be sanctified by the Holy Spirit who is not valiant in the testimony of Jesus. To be valiant is to place the Lord first, to love the Lord above everyone and everything else. No one can expect to arrive at that point in a moment, a month, or a

year, but through an extended period of devotion, tasting his love and goodness, growing in appreciation, and growing in knowledge of him until every selfish and unrighteous desire is consumed. Elder Spencer W. Kimball also emphasized this truth. Said he:

"I wish Latter-day Saints would become more valiant. As I read the 76th section of the Doctrine and Covenants, the great vision given to the Prophet Joseph Smith, I remember that the Lord says, to that terrestrial degree of glory may go those who are not valiant in the testimony, which means that many of us who have received baptism by proper authority, many who have received other ordinances, even temple blessings, will not reach the celestial kingdom of glory unless we live the commandments and are valiant." (*Conference Report*, April 1951.)

The valiant "have taken the Holy Spirit for their guide," (D&C 45:37) and through the experiences available to them "while in the flesh" will partake of the knowledge of the Son of God. Man, "through the power and manifestation of the Spirit while in the flesh, . . . may be able to bear his [the Lord's] presence in the world of glory." (*Ibid.*, 76:118.) The valiant shall bear his presence in the world of glory and, in this world, they shall bear witness of him, that he lives, that he knows and loves every human being.

All who teach in the Church should accept the challenge given by Elder Marion G. Romney respecting the objectives of the correlation program.

"Through a program of priesthood correlation, we bearers of the priesthood must increase our efforts to encourage, teach, and inspire the Saints to become 'partakers of the divine nature,' to use Peter's phrase, through obedience to the sanctifying principles of the gospel." (*The Improvement Era*, December 1962, p. 938.)

The challenge to every teacher is to strive to understand more fully and to give obedience to the sanctifying principles of the gospel, to the end that they shall experience the divine nature and that their teachings and testimonies penetrate and illuminate the hearts and minds of their students.



## THE THRILL – AND THE REGRET

RICHARD L. EVANS

Last week we spoke of the fact, to quote a phrase, that "Life keeps happening,"<sup>1</sup> and that each day requires its own endurance and decisions. Decisions can be exceedingly difficult, and in one sense, there are no unimportant decisions, for even small decisions often indicate character and judgment. Any expression of preference may indicate much more than we sometimes suppose. Said Jean de la Bruyere: "A man reveals his character even in the simplest thing he does."<sup>2</sup> And, of course, basic decisions—decisions involving principles, commandments, conscience—around these decisions the whole course and direction of life revolve. We sometimes see the paradox of everyone's seeming to be very busy, and yet with difficulty in deciding how to use time; with a great diversity of things to do, and yet a restless searching for what to do; with greater speed than ever before, but with greater desire to go yet faster; with more to choose from, and yet some surprisingly short-sighted choices—choices that sometimes take rash chances. There are decisions of recklessness; decisions of pride, of bravado and daring; decisions where the thrill of the moment, the risking of too much on too little, is too much in evidence, and with too much overlooking of the everlasting values. What we do with life here and now determines eternal direction. What we decide to do at any time determines direction. And having been given life and mind and wondrous physical faculties, we have a solemn trust in choosing how we live. And when faced with decisions as to the reckless risking of what is most precious and irreplaceable, we ought deeply, sincerely to stop short and look at the course and at our conduct, and ask ourselves if this is really what we want, if this is really worth the price that must be paid; or, in a negative sense, if this is really worth the regret. When decisions move to the tarnishing side, it seldom, if ever, could be said that the thrill of the moment is worth the lifetime of regret. In summer pleasures and pursuits, in all pursuits at all seasons, it is wise to pause, to consider, to appraise, to look to tomorrow, to the next moment, to next summer, to next season; to look both at the present and the far future, and all the everlastingness of life; and in physical risk, financial risk, moral risk, or in recklessness of any kind never forget what is at the other end, for too often—and never to be forgotten is this—the thrill isn't worth the regret.

<sup>1</sup>The Eleventh Hour, TV program.

<sup>2</sup>Jean de la Bruyere, *Les Caracteres*, II.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, July 28, 1963. Copyright 1963.



Architectural Department of L. D. S. Church  
Masonry Contractor: Gappmeyer & Close of Orem, Utah

## Gladding, McBean Face Brick Blends Two Trends

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Every day you pick up the paper you read more evidence that drinking and smoking can shorten life. Because they are among America's leading health problems—leading to cancer, heart trouble, sinus trouble, liver trouble and many other diseases—they're a prime cause of the high premium rates most hospitalization plans charge. But why should you pay the price for those who drink or smoke? You no longer have to! Here's why.

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The new American Temperance Hospitalization Plan is not offered to drinkers and smokers, because of the high rates they cause. We can bring you a whole new set of rates that are unbelievably low because they're based on your good health as a non-drinker and non-smoker. Also, your American Temperance premiums can never be raised because you grow older or have too many claims. Only a general rate adjustment up or down could affect your low rates! And only you can cancel your policy. We cannot.

### HERE ARE YOUR AMERICAN TEMPERANCE PLAN BENEFITS

#### 1) You receive \$100 weekly— even for life

The very day you enter a hospital you begin to get \$100 a week cash...as long as you are hospitalized, even for life! Good in any lawfully operated

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Your policy covers you for every conceivable kind of accident and sickness except pregnancy; any act of war or military service; pre-existing conditions; or hospitalization caused by use of liquor or narcotics. Everything else that could possibly happen to you is covered. You'll be protected as never before—at amazingly low rates!

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We pay \$2,000 cash for accidental death. We pay \$2,000 cash for loss of one hand, one foot, or sight of one eye. We pay \$6,000 cash for loss of both eyes, both hands, or both feet.

#### We invite close comparison with any other plan.

There really is no other plan like ours. But compare our rates with others for similar coverage. Discover for yourself what you save. And remember, there is *no limit* on how long you stay in the hospital, no limit on age, no limit on the number of times you can collect!

### Here's all you do.

Fill out the application at the right. Notice the amazingly low rates! Enclose it in an envelope and mail to American Temperance Associates, Box 131, Libertyville, Illinois. Upon approval, you will get your policy promptly by mail, and coverage begins at noon on the effective date of your policy. No salesman will call. Don't delay! Every day almost 50,000 people enter hospitals. Any day, one of them could be you. Protect yourself before it's too late!

### MONEY-BACK GUARANTEE

*Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars... you risk nothing.*



# TEMPERANCE PLAN EVEN FOR LIFE!

Here at last is a new kind of hospitalization plan for *non-drinkers and non-smokers only!* The rates are fantastically low because "poor risk" drinkers and smokers are excluded. And because your health is superior...there is absolutely no age limit, no physical examination, no waiting period. Only you can cancel your policy... and no salesman will ever call! Starting from the very first day you enter any hospital...

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302

APPLICATION TO

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FOR

AT-300

## AMERICAN TEMPERANCE HOSPITALIZATION POLICY

Name (PLEASE PRINT) \_\_\_\_\_

Street or RD # \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ County \_\_\_\_\_ State \_\_\_\_\_

Age \_\_\_\_\_ Date of Birth \_\_\_\_\_

Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

Occupation \_\_\_\_\_ Height \_\_\_\_\_ Weight \_\_\_\_\_

Beneficiary \_\_\_\_\_ Relationship \_\_\_\_\_

I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____				
2. _____				
3. _____				
4. _____				

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years?

Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date \_\_\_\_\_ Signed: ☒ \_\_\_\_\_

AT-IAT

**IMPORTANT:** CHECK TABLE BELOW AND INCLUDE YOUR FIRST PREMIUM WITH APPLICATION

### LOOK AT THESE AMERICAN TEMPERANCE LOW RATES

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Each child 18 and under pays	<b>\$2<sup>80</sup></b>	<b>\$28</b>
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Each adult 65-100 pays	<b>\$5<sup>90</sup></b>	<b>\$59</b>

**SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!**

Mail this application with your first premium to

**AMERICAN  
TEMPERANCE ASSOCIATES**

Box 131, Libertyville, Illinois

BY LUCY WELLS BIGGS

These Times

(Continued from page 821)

*Once again this uncalendared season  
Arrives with its sweet talk and honeyed ways;  
And just when we were quite reconciled  
To frost-rimmed nights and the noon's strange chill  
Now suddenly without rhyme or reason  
We are swathed in gentle nights and days.*

*The plant is urged with an Eve-persuasion  
To revert to its early blossoming time;  
While man, beguiled, abandons his plans  
Begun with prudence against the colds,  
And songbirds postpone their southern invasion.  
Each day's as unreal as a nonsense-rhyme!*

*But Nature's uncaring that through some collusion  
Bird, plant, and man are in happy confusion.*



## "GRAY AREAS"

RICHARD L. EVANS

Last week we spoke of sound and of shortsighted decisions with attention focused on the fact that "the thrill of the moment isn't worth a lifetime of regret." But aside from definite decisions there are in a sense "indefinite decisions"—the tampering with, the flirting with, the neither one thing nor the other sort of situation. There is much said of "gray areas" with an assumption that a little compromising of principle isn't too serious. It may not seem so, but in a sense all choices are significant. We cite again the sentence from Jean de la Bruyere who said: "A man reveals his character even in the simplest thing he does."<sup>1</sup> We cannot always live in gray areas. Some things either we do or we don't do. Consider, for example, signing a contract. The moment a name is on the dotted line a commitment has been made. At some point the situation has changed from saying "no" or saying "maybe" to saying "yes." It is true that there are some half steps, that there are degrees of commitment in some things. It is true that a person may join something or agree to something and be half-hearted about it. (It is true that a person may make a mistake and either quickly pull back and repent, or persist in repeating his mistake.) Such circumstances may all be taken into account. But at some point decisions may be likened to entering a car on a roller coaster. There is a point at which we can get out—or not get in at all. But once on, and once the car has moved forward to the chain that takes it to the top, at that point, in a sense, we are committed for the full ride. We could take a half-hearted attitude toward anything in life, and endeavor to live in a gray area altogether. But every decision is significant, and every choice leads in a definite direction, and there comes a time when either we do or we don't—when we sign or don't sign, consent or don't consent—and we must have standards and convictions, and courage to do what we should do wholeheartedly—and not to do what we shouldn't do—not even halfheartedly.

<sup>1</sup>Jean de la Bruyere, *Les Caracteres*, II.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, August 4, 1963. Copyright 1963.

National Defense Education Act of 1958 is called), the US Office of Education has made serious effort, or has at least "dabbled," in about 163 languages of critical importance to the United States. The effort has concentrated in 33 universities, in as many as 85 special institutes held annually for elementary and secondary language teachers; in fellowships to insure a supply of language scholars for the future (all cannot be engineers and physicists); and in limited research studies designed to illuminate the language-learning process, and to provide dictionaries and other tools, not heretofore available.

*The Language and Area Centers.* Some 53 language and area centers are now in existence at 33 universities. In the last year, congressional funds to these 33 universities amounted to \$2,080,000, (a small sum compared to the \$153,000,000 spent for a single linear accelerator by the Atomic Energy Commission for high-energy-particle research in possible speeds faster than light, near Stanford University). These grants have been more than matched by the local effort of the 33 universities concerned. These centers are not for the well-established study of French, German, and other languages in good supply. Early in its work, the language branch, with the help of the Modern Language Association and a number of university and government consultants, determined that there were "critical" languages, some less critical (involving fewer numbers of people or strategic interest), and some which represented merely prudent and wise development against an unknown future.

The centers work largely in the major critical areas. There are now 13 in Mandarin Chinese, 12 in Japanese, 12 in Russian, 8 each in Arabic (one at the University of Utah aided by Professor A. S. Atiya) and Turkish, 7 in Hindu-Urdu, and 6 in Czech. There are single centers in such languages as Zulu, Xhosa, Javanese, Kannada, Lettish, Shona, Yakut, and Kurdish; but also 2 in Ukrainian, 7 in Serbo-Croatian, 4 in

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Swahili, and so forth. These centers are located in twenty-three states. It is notable that in the sparsely populated mountain west, Utah, Arizona, and Colorado each have one. The number and distribution of centers is a rough index of the foreign language (critical) strength of the universities of the nation. California (first in aero-space research) is second in language area centers with 7 to New York's 9. Michigan and Pennsylvania each have 4, Illinois, Texas, and Massachusetts 3.

*The Institutes.* Designed to modernize and stimulate language teach-

ing in the elementary and secondary schools, 80 summer institutes and 5 regular are now reaching nearly 4,500 teachers annually (568 elementary and 3,919 secondary in 1962-63) at a cost to the federal taxpayer of \$7,250,000—which wouldn't go very far in firing a metal missile, but may help "fire" some mental and ideological missiles in the long run. Since the language curricula of the elementary and secondary schools are limited, institutes have been conducted thus far only in Chinese, Japanese, Russian, and Modern Hebrew, in addition to the regular

Germanic and Romance languages.

*Fellowships.* In 1962-63, 1,006 fellowships were awarded to American graduate students in about 53 languages, with the largest number going to students devoting themselves to the "critical six," namely Arabic, Chinese, Hindi-Urdu, Japanese, Portuguese, and Russian, with 100 being added in Spanish in partial response to the Cuban crisis and the growing needs for language specialists who can understand Latin America.

In the autumn of 1958, 16.4 percent of America's high school population enrolled for some study of a modern foreign language (grades 9-12), a total of 1,298,687. Of these, very few acquired more than a "smattering." Thanks to Mr. Conant and others, more high school students are now encouraged to study at least four years and acquire some mastery of the language. There has been a profound change in the better high schools. Aided by NDEA institutes it is estimated that this September, 1963, 28 percent of all high school students will have an opportunity to study a modern foreign language, and to study it under conditions and by means of methods which will give earnest learners more than a "smattering."

There has been an appreciable change since 1958, wrought by a small staff, never more than 32 people, plus splendid co-operation from other institutions, public and private. Moreover, the program has been designed to take root in the school systems, colleges, universities, and other enterprises of the nation, independent of federal support, as some university language and area centers have always been, and more may become.

#### NATURE'S MINT

BY VIRGINIA LEACH BALLOU

*Sheen of silver on the poplars,  
Aspen trees that turn to gold,  
The green of pine and cedar  
Where leaves of copper beech unfold.*

*This wealth may not be purchased  
Nor bartered in the market place,  
But nature coins with lavish hand  
Riches for the human race.*



## THE QUALITY OF GOODNESS

RICHARD L. EVANS

We have talked of sound and of unsound decisions, of thrills and regrets, of living in gray areas, and today should like to quote a short, significant sentence: "Good men have the fewest fears."<sup>1</sup> Often we hear someone say that someone is a good man. It may be meant in many ways, but in all its meanings "good" is one of the most satisfying words to apply to people, especially in a day when cynicism, worldliness, low standards and loose living, departing from commandments and conventions are too much in evidence—not only in evidence, but often justified, condoned, and shockingly accepted. There are many qualities that people look for in other people—attractive appearance, beauty (sometimes), ability, talent, pleasant personality, skill, knowledge, the social graces, many others also, but there is no substitute for sincere goodness: goodness of thought, of heart, of act, of intent; goodness of life, including honesty and chastity, reverence and respect, and the upright qualities of character that one can count on. Blessed is the wife who can say of her husband: He is a good man. Blessed is the husband who can say of his wife: She is a good woman. Blessed is the child who can say of his father: He is a good man—or a father of his son or daughter. As we see defection, dishonor, unfaithfulness, homes broken, secrets sold, businesses embezzled; as the cracks in the weakening wall show glimpses of perfidy and immorality on the part of people who have held high trust; of traffic in things that destroy the souls of men; of condoning or indifference to unnatural and perverted practices—with all this we come to an unavoidable conclusion that the quality of goodness, like cleanliness, is akin to godliness, and is an essential ingredient for the salvation of the world, and for the temporal and everlasting salvation of souls. "The earth is upheld by the veracity of good men," said Emerson. "They make the world wholesome."<sup>2</sup> "He that loses his conscience has nothing left that is worth keeping."<sup>3</sup> "... Wickedness never was happiness"<sup>4</sup>—and against all the eroding influences of these times, we would say "Thank God for goodness." "Good men have the fewest fears."<sup>1</sup>

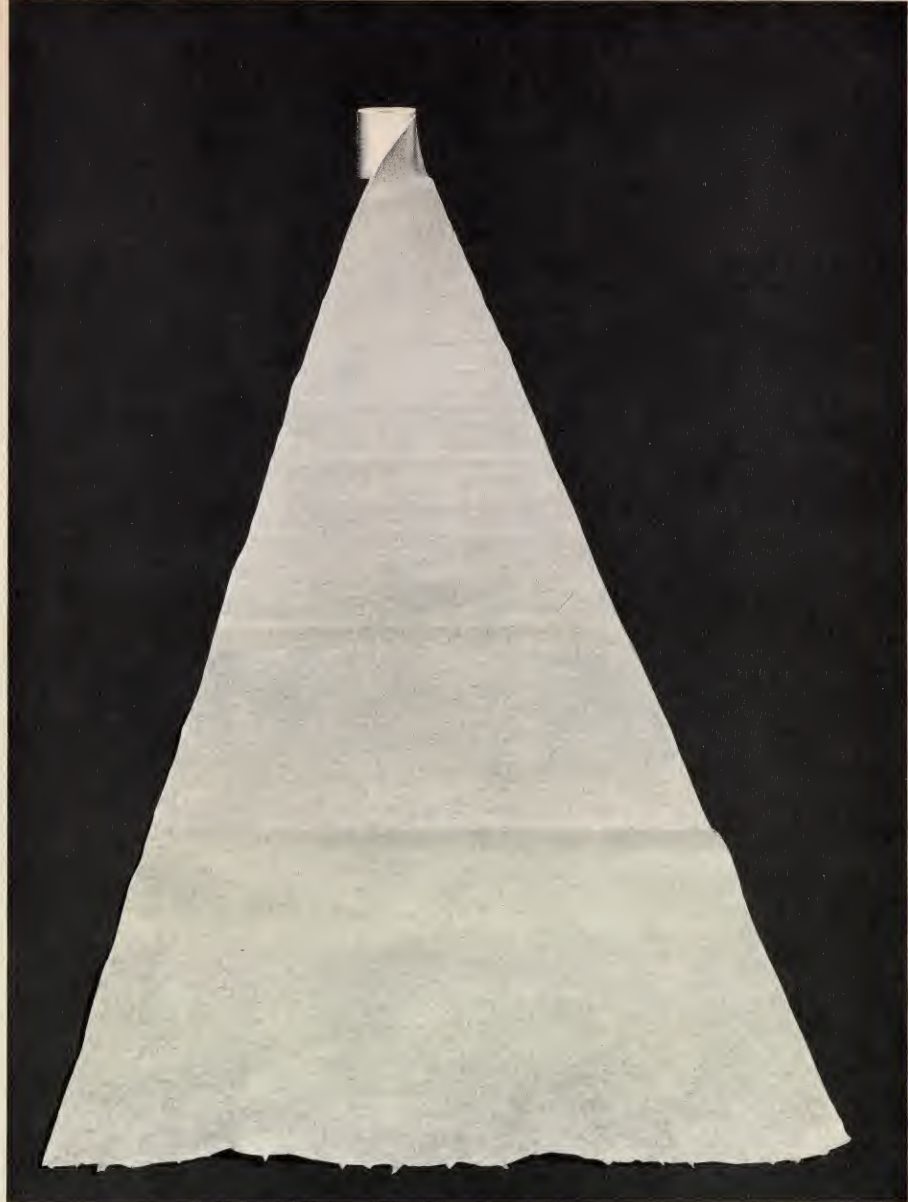
<sup>1</sup>Christian N. Bovee (1820-1903), American author and editor.

<sup>2</sup>Attributed to Emerson, by David Starr Jordan: *The University and the Common Man*.

<sup>3</sup>Nicolas Caussin (1582-1651), French Jesuit author.

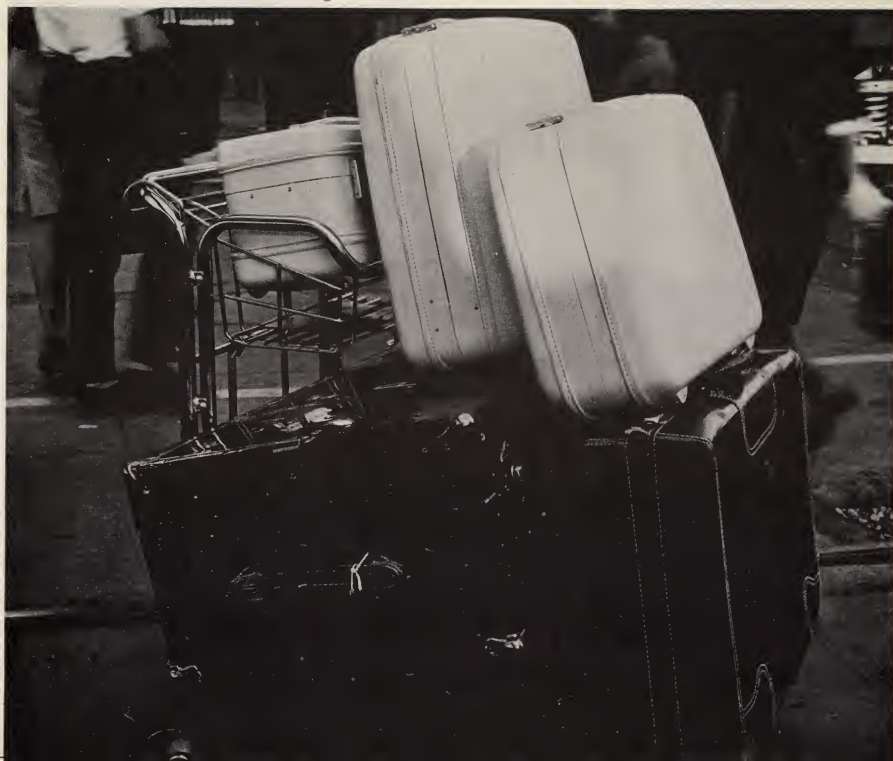
<sup>4</sup>Alma 41:10.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, August 11, 1963. Copyright 1963.



There are 244 feet of softness in every roll of Zee toilet tissue.  
For softness and economy, you can't get more for your money.

# *Bishop's, don't*





# fail your youth!

Name of Girl or Boy _____	Age _____
Home Ward _____	State _____
New Address _____	
New Ward into which moved, if known _____	State _____
Reason for move: School _____	Employment _____ Other _____
Activity in Home Ward _____	
Parents' names and address _____	
REMARKS: _____	

Mail promptly to Elder Spencer W. Kimball or Elder Mark E. Petersen, 47 East South Temple, Salt Lake City, Utah after one of your young people has moved away to attend school, seek employment, etc.

FORM NO. 12-1 (over) PRINTED IN U.S.A.



Many young folk leave home for summer work or various kinds in many places. Because they will be away from home for no more than three months, many ward leaders fail to send to the committee on girls and boys a card giving the new temporary address. As a result, many of these members do not attend the wards or branches of their new area. In this short period of twelve Sundays a promising youth may establish new habits which will work against him in his future church relationships. Even though the absence will be for the summer only, the card should be sent to Elders Spencer W. Kimball and John Longden at church headquarters in Salt Lake City.

As each bishop reads this page, there will be thousands of the youth of the Church leaving home to attend colleges in every state in the Union. There will be more than ten thousand attending Brigham Young University, more than six thousand will be at the University of Utah, other thousands enrol at Utah State University and Weber State College. The junior colleges at Price, Ephraim, Cedar City, and St. George will receive their quota of students.

In like manner Idaho, Wyoming, Arizona, Colorado, Hawaii, and California colleges will register Latter-day Saint youth in great numbers. A smaller number will be scattered in the schools of the remaining states. Then there will be large numbers of young women moving into cities, seeking

-work for the winter.

At the next ward council meeting the home teachers should be able to report the names and *new addresses* of this great army of our youth. With equal facility and great speed the names and new addresses should be placed on the proper cards and mailed to Elders Kimball and Longden.

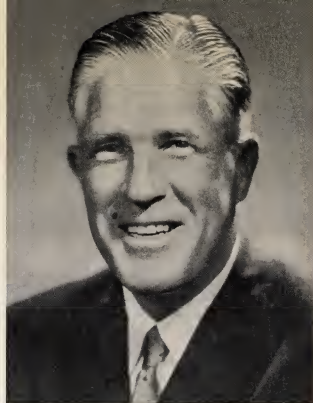
As rapidly as the cards are received, duplicates will be sent to each proper ward, and the bishop of that ward alerted to the presence of the young folk. Many bishops will be the recipients of these cards. What do they do? Each one immediately assigns the card to one of his counselors. He, in turn, makes a personal call on the newcomer, establishes friendly relations, invites him to the ward meetings, and then, most important, alerts the appropriate youth leader to follow through until the youth is at home in the ward and active.

The card is then returned to Elders Kimball and Longden with proper notation of the situation on the reverse side.

Already this system has made easy the transfer of shy young people from home to new locations. Already many, on their way to bad environments, have been turned to better things. It will work to the happy acceptance of nearly all of our youth if alertly followed through. Let each one do his part: the sender, the receiver, and the committee. Then the youth will do its part.

## THE PRESIDING BISHOPRIC'S PAGE

## "IF I WERE YOU"



## ADVICE TO YOUNG MEN



If I were you, I would want to prepare myself to live successfully and joyously in the greatest age in all history. As we know, this is the "fulness of times" when God is pouring out his Spirit on all mankind. As was predicted, young men are dreaming dreams, and old men are seeing visions. Never before has such progress occurred in man's ability to do things that are good or evil.

This has been called the scientific age because of the vast outpouring of scientific truth that God has revealed to those who have searched diligently. With this scientific knowledge men now have the material means of eliminating hunger, poverty, disease, and misery or to destroy themselves.

Which it will be depends primarily, not on the amount of scientific knowledge we have, but on our capacity to use our knowledge for good rather than evil. God has not left our correct use of knowledge to man's reason or chance. He has prepared us for this age. He inspired great American statesmen to establish a country on the basis of political principles that will free man everywhere from all forms of bondage and revealed through modern prophets the principles of living that will bring universal joy. If I were you, I would prepare myself to use in my life what God has revealed so clearly through his mod-

ern prophets, also through the founders of this nation as well as scientists.

If the world is to use what God has given us to bring joy instead of destruction, there must be more men of character and leadership capacity. If I were you, I would aim to be a leader. It is not trying and failing that brings regret, but aiming too low. Those who aspire, even if they do not fully achieve their goals, have a satisfaction never realized by those who never pursue the difficult. It is "the pursuit of the difficult that makes men strong."

It is my experience that there is no substitute in leadership preparation for training in the priesthood. Perhaps I am particularly conscious of this because my principal training came through the priesthood and the Church. I have been active in church and priesthood work and leadership from the time I was ordained a deacon in Rexburg, Idaho.

Helen Keller has said, "Not until we can refuse to take without giving can we create a society in which the chief activity of man is the common welfare."

Through the priesthood programs we are trained in the habit of giving. We give of ourselves to serve others, first as Aaronic Priesthood members in the physical aspects of church responsibility and later as holders of the Higher Priesthood in spiritual mat-

BY GEORGE W. ROMNEY



ters. Furthermore, the range of our giving experience is complete. We minister to the temporal needs and the spiritual needs; we serve as leaders in quorums, wards, and stakes, and we work with individuals and families as missionaries and ward teachers.

The most difficult thing for men to use correctly is authority over their fellow men. Through priesthood and church leadership responsibility we are trained in the art of using authority over others to bless them through serving them rather than through ordering them to serve us.

If I were you, I would participate regularly in priesthood work to acquire skill in using leadership authority in the manner God has revealed it should be used.

Not only have I found my priesthood experience, including my missionary experience in Great Britain, invaluable preparation for business and public leadership responsibilities, but critics have been mistaken in their predictions involving adherence to revealed principles. When I first came to Detroit, many said I couldn't succeed in an auto industry composed largely of hard-drinking and cigar-smoking men. To the contrary, each promotion was related to my living to my beliefs. Men tend to respect those who do what they believe in doing.

Currently, in public life, my adherence has had the opposite result from what some predicted.

If I were you, I would resolve to live up to church principles at all times regardless of the inducements or practices of others. Emerson has pointed out that "In the world it is easy to live after the world's opinion; in solitude it is easy to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

As a priesthood holder you have an unequalled opportunity to prepare yourself for leadership responsibility. With priesthood training you can excel in the right use of political, social, economic, and scientific truths. With priesthood training you can more effectively inspire others to join in creating a world "in which the chief activity of man is the common welfare."

*Governor George W. Romney is a past president of the Detroit Stake and the father of four, two boys and two girls. As a young man he served a mission to the British Isles—one of his sons recently returned from doing the same—and attended the University of Utah. He has received an honorary doctor's degree from Brigham Young University. Prior to his becoming governor of Michigan he was the president of American Motors.*



# TREATS from the WIDE OPEN spaces

TODAY'S FAMILY

FLORENCE B. PINNOCK, EDITOR



It's time to look in the back of the closet and get out that pair of old comfortable walking shoes. The whole out-of-doors is calling. October is that refreshing moment to pause and replenish a tired outlook carried over from the heat of summer. It is a time just before we close our doors and walk inside for the winter. This month of suspension has vibrant beauty, and we all like to go out in the fields and mountains to meet nature at least halfway. Crisp autumn mornings and brisk late afternoons are a hunter's paradise. Whether you take a book to read, a brush to paint with, or a dog to walk with you through the brush, the results are the same. At this time there is a wonderful feeling of freedom and of abandon, a time when you are your true self with no little nagging worries and apprehensions of the belittling brushings of the hurrying, scurrying world.

If, on these expeditions to "outer space," game is brought home, take good care of it and stock your freezer for the winter's needs. Deer, elk, and antelope are usually cleaned on the spot, but small game birds can be plucked and drawn as soon as the hunter gets home. Never put birds into boiling water to remove their feathers. They are best plucked dry, then washed well, dried, and stored in the refrigerator. If the game is not to be cooked within two days, wrap it airtight in foil and freeze it immediately.

It is only fair that the cook does all in her power to prepare and serve this precious game in a delightfully appetizing way. A family can learn to look forward, with great anticipation, to this time of year and consider itself lucky to be able to enjoy these scarce, fast-disappearing wild birds and animals. A meal can be prepared fit for the finest company if the hunter has taken proper care of the meat.



It is up to someone, Mother usually, to cook and serve this game. This too can be fun. The method of cooking depends upon the age of the bird or animal. When a pheasant whirls up from under your feet, it is almost impossible to know in the instant whether it is a young or old bird; the same is true of a duck in flight. But in cooking, you should know. If a pheasant is young, you can do almost anything with it, and it will turn out juicy and delicious, but if it is an old bird, take care. Moist heat and longer cooking is necessary to make it ready for the table.

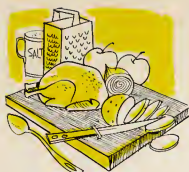
Let us begin with a recipe for pheasant, luscious enough to set before the most discriminating gourmet.

### *Pheasant a la Elegant*

1 large plump pheasant, cut up  
salt and pepper  
1 teaspoon monosodium glutamate  
2 cups milk  
1 small clove of garlic, pressed

$\frac{1}{2}$  cup flour  
1 teaspoon paprika  
 $\frac{1}{2}$  teaspoon pepper  
3 tablespoons butter  
2 cups commercial sour cream

Sprinkle pheasant with salt, pepper, and monosodium glutamate. Combine the milk and garlic. Marinate the pheasant in the milk for about an hour. Drain the pheasant, dry, and roll in the flour, paprika, and pepper mixture. Brown the pieces on both sides in the butter. Place in a casserole and bake at 325 degrees F. for 1 hour or until the pheasant is tender. Turn the meat occasionally so meat will cook evenly. Remove the pheasant; keep



## TREATS FROM THE WIDE OPEN SPACES

warm. Stir sour cream into the drippings. Heat, but do not boil, and pour over the pheasant. This serves 4 people.

A pheasant may be filled with dressing and roasted just as a chicken if it is a tender bird. If a pheasant is young, its feet are still gray and the spur is rounded and flexible.

### *Roast Pheasant with Dressing*

Clean the bird, wash the inside well, and fill the cavity with a sage dressing. Truss, and brush the skin with butter. Place breast up on a rack in a shallow pan. Sprinkle with salt and place bacon slices over the breast. Roast at 325 degrees F. for about 1½ hours or until tender. Remove the bird from the pan, add some consommé to the drippings, and thicken for gravy.

### *Roast Wild Duck*

Clean, wash, and salt the inside of the bird. Stuff with sliced onion, apple, and potato. Truss, and place breast up on rack in roasting pan. Brush with melted butter or lay bacon slices over the breast. Pour about 1 cup of water in bottom of the pan. Cover tightly and roast at 350 degrees F. for 15 or 20 minutes a pound or until bird is tender. Discard the stuffing and serve. A tart currant jelly is delicious served with the meat.

### *Fried Rabbit*

Cut dressed rabbit into serving pieces. Soak in salted water in refrigerator for a few hours. Dry, dip in melted butter, then into seasoned evaporated milk, and then into fine bread crumbs or crushed corn flakes. Brown in hot fat, adding a small

amount of chicken bouillon, cover, and cook slowly about an hour or until tender.

Venison is a versatile meat. It, like beef, can be prepared in dozens of different ways. Barbecued, stewed, broiled, roasted, ground up, and used in chili are just a few of its many varieties. When friend or husband brings home that deer, welcome him with open arms, and with space in the freezer. Be sure he has taken care of the animal as soon as it was killed and then delivered it to a good butcher to hang, cut, and quick freeze. The rest is up to the cook. Take some of the steaks, not necessarily the choicest ones, cut about ½ inch thick, and try this delicious dish.

### *Venison Steak Special*

- 6 venison steaks
- 2 tablespoons fat
- 1 teaspoon salt
- ¼ teaspoon pepper
- ½ cup chopped onion
- ¾ cup chopped celery
- 1-6 ounce package fresh mushrooms, quartered
- 3 tablespoons butter
- 2 beef bouillon cubes
- ¼ teaspoon salt
- 1 cup cooked wild rice
- 1 cup cooked brown rice
- ½ cup light cream

Brown the steaks. Pour off the fat. Season the steaks with the teaspoon of salt and pepper. Cook the onion, celery, and mushrooms in the butter until tender. Add the bouillon cubes to the hot mushroom mixture. Crush the cubes and stir until dissolved. Add the ¼ teaspoon salt, rice, and cream. If the rice appears too dry, add more cream. Put this mixture in a casserole. Place the browned steaks on top. Cover

tightly and bake in a 350 degree F. oven for 30 minutes. Uncover and continue baking about 15 minutes, or until steaks are done.

Roast venison is one of the most popular ways to cook venison, and also one of the most poorly prepared in many kitchens. This recipe for roast venison is one of the best.

### *Roast Venison*

Cover a large roast of venison (about 6 pounds) with the marinade (recipe follows) then refrigerate for 24 to 36 hours.

Drain from marinade and place on rack in shallow pan, add enough salad oil to cover bottom of pan. Roast in a 375 degree F. oven until done, 25 to 30 minutes a pound for medium well-done. During the roasting the meat may be brushed with oil.

### *Marinade*

- 1 quart water
- 1 cup vinegar
- 2 large chopped onions
- ½ cup chopped celery
- 1 diced carrot
- 2 teaspoons Worcestershire sauce
- 1 clove garlic
- 1 teaspoon dried thyme
- 1 teaspoon whole black peppers
- 1 tablespoon salt
- 2 tablespoons chopped parsley

Mix all ingredients together in a saucepan, bring to boil, simmer covered about 1 hour. Cool. Pour over the venison roast and marinate in refrigerator.

It is possible to serve a venison steak dinner in just 30 minutes. Try this menu.



Broiled Venison Steak  
Noodles Romanoff (comes prepared  
in a package)  
Frenched green beans  
Apple and celery salad  
Frozen Peach Pie

#### Broiled Venison Steak

6-½ inch thick steaks from a young  
animal  
3 tablespoons salad oil  
1 tablespoon lemon juice  
¼ cup melted butter  
1 tablespoon onion juice

Brush the steaks with the oil and  
lemon juice and let stand 15 minutes.  
Broil about 8 minutes a side. Com-  
bine butter, onion juice, salt, and  
pepper and brush on steaks just at  
the last. Serve piping hot.

Barbecuing seems just the right  
way to cook venison. Perhaps this  
comes from the idea that wild meat  
needs special flavoring and tender-  
izing ingredients to make it taste its  
very best. Here is a good recipe.

#### Barbecued Venison

6 venison chops cut about 1 inch  
thick  
1 tablespoon dry mustard  
¼ teaspoon chili powder  
1 tablespoon finely grated onion  
2 tablespoons minced parsley  
¼ pound of butter  
¼ cup lemon juice  
¾ cup chili sauce  
½ teaspoon salt

Blend the mustard, onion, chili pow-  
der, and parsley, and the softened  
butter thoroughly. Shape into 6  
small balls in ice water and chill  
until firm. Barbecue the chops on a  
grill. Brush chops frequently with  
the mixture of lemon juice and chili  
sauce and salt; turn only once. Cook  
until done to your taste. Remove to  
heated platter and place a ball of  
spiced butter on each chop. Garnish  
with parsley.

#### Venison Paprika

2 pounds boneless venison shoulder  
¼ cup oil  
1 clove garlic, cut in half  
3 cups thinly sliced onions  
1½ cups water (approx.)  
2 beef bouillon cubes  
½ green pepper thinly sliced

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2 tablespoons minced parsley  
 3 tablespoons paprika  
 salt to taste  
 2 tablespoons cornstarch  
 2 tablespoons water  
 1 cup dairy sour cream  
 Hot cooked noodles

Cut the meat into 1 inch cubes. Heat the oil in a heavy skillet which has been rubbed with cut side of garlic halves. Then throw away the garlic. Add the onions and cook slowly until tender but not brown. Add the meat, brown it, add the water, green pepper, parsley, paprika, and salt. Cover tightly. Simmer gently for about 1½ hours or until meat is tender. Blend the cornstarch with 2 tablespoons water; stir into meat mixture. Cook until thickened, stirring. Blend in the sour cream. Heat but do not boil. Serve over hot noodles. Garnish. Yields 6 portions.

For those who can't go out and shoot their dinner, here is a recipe that is delicious. All you have to do is to walk to your freezer, or to the freezer in your grocery store, and pick out a pound of frozen haddock fillets.

#### *Fish Fillets Supreme* (6 servings)

2 pounds frozen haddock fillets  
 2 tablespoons butter  
 1 tablespoon French's instant minced onion  
 1 tablespoon French's prepared mustard  
 1-8 ounce can tomato sauce  
 1-3 ounce can sliced mushrooms  
 1 teaspoon Worcestershire sauce  
 ½ teaspoon salt  
 dash of pepper  
 1 egg yolk  
 ¼ cup evaporated milk

Thaw frozen fish as directed on package. Cut into serving-size pieces. Melt the butter in a skillet. Add onion, mustard, tomato sauce, mushrooms, with liquid, Worcestershire sauce, salt, and pepper. Dip fish pieces in sauce. Bring to a boil; cover. Reduce heat; simmer 10 to 12 minutes or until fish is tender. Remove fish to hot serving platter. Combine egg yolk and evaporated milk. Add a little hot sauce from the skillet to mixture. Pour into sauce in pan, stirring continuously. Heat to boiling point. Pour over fillets and serve.



## PICK AND TREAT

BY EVELYN WITTER

Try "Pick and Treat" at your house this Halloween for healthy, wholesome, character-building fun. You'll find the unwanted cobwebs of pranks created by ghosts and goblins from the Land of Tricks easily whisked away by the clean sweep of straight thinking. Halloween *can* be fun time and not worry time, if clear-thinking rather than devilry takes over.

Last Halloween our two masqueraders, along with three or four of their costumed friends, approached my husband and me with: "May we go out to Trick or Treat as soon as it gets dark?" Their eyes were wide with pleading.

"You don't want to trick anyone, do you?" Bill asked them.

"Well," our son Jimmy hesitated, "we want to have fun like all the kids do."

The others shook their heads in agreement. "Yes, we want to have lots of fun," they said.

"Okay," Bill smiled. I must admit I had a moment of foreboding. I didn't want the children to miss out on any fun, but I didn't want them begging treats under the pressure of, "or else we'll trick you." The whole idea was so contrary to everything we were trying to teach them.

"How would this be?" Bill gathered the little group around him. "Let's make this Halloween different. Let's use the word pick instead of trick."

"How do you mean, Daddy?" Our seven-year-old Louise was interested even though she looked doubtful.

Bill took a pencil and paper. "We'll pick a list of children you know who can't go out tonight; shut-ins like Bobby Larson down the block whose broken leg isn't mended yet."

"And Nancy Anne who can't go out because she just got over the flu," one of the children cut in.

"Exactly!" Bill exclaimed. "Tonight we'll pick those who can't go out, those less fortunate than ourselves, and treat them."

"I'll help," I volunteered when I saw hesitation on the children's faces. "You children come along and get the corn popped while I make the syrup for popcorn balls."

Many hands made fast work of sticking the popcorn balls together and wrapping them in waxed paper. During this time Bill hurried to the grocery store for candy and more apples.

In the basement, Jim found some

strawberry boxes which we quickly made gay by covering them in tin foil and with sprigs of bittersweet from the dining room centerpiece. Filled with apples, candy, and popcorn balls they made very acceptable treats.

By dark the halloweeners were ready with the seven boxes they had helped fix for their night of fun. Down the street they went, happy with their message of "You're our pick for a treat!"

When the children returned from their hour of calling they were exhilarated and happy.

"Everyone was glad to see us," Jimmy reported. "And they all thought the 'Pick and Treat Halloween' was a swell idea!"

"All the children we treated said they had as much fun as if they had been able to go halloweening," Louis said, his face glowing with fun.

"And now you've been picked for treats, too," I told them, "because you have been thoughtful of others." I poured the cocoa, and Bill brought in the tray of candy and popcorn

balls. It turned out to be a gala evening, and the children agreed the warm reception they received and the pleasure they gave made an exciting Halloween.

## HOUSEHOLD HINTS

If you plan to use a pot or skillet over an outdoor fireplace, rub a coating of soap over it. Afterward soot will wash off easily.

For the washable tablecloth you plan to use outdoors—sew colorfast patches on it. These will act as pockets for silver, napkins, or any things that might blow away.

When you have a little spare time, chop or mince onions for future use, put into the sections of a plastic ice cube tray and freeze. Remove from tray. Store frozen cubes in plastic bag in freezer until needed.

A change from conventional short-cake—use a rich batter about the consistency of soft drop biscuit dough. Bake in waffle iron until crisp. Serve with strawberries.

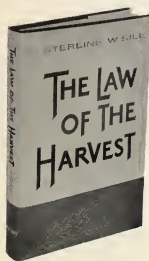
If you scorch a white garment while ironing, wet a cloth with hydrogen peroxide, place it over the spot and run the hot iron over it. The scorch comes off almost instantly. Fruit stains can also be removed this way.

When you are hanging pictures—press a thumbtack in each corner on the back of the frame. Tacks will slide, no marks will be left, and you will find less dust collects.

To freshen dry sweet rolls, place three or four lettuce leaves on a moderately hot griddle or frying pan. Place rolls on top of the leaves, cover with lid, and heat for about 5 minutes. The rolls will be as moist as newly baked ones.

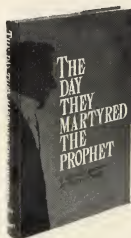
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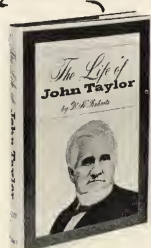
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(Continued from page 845)

example of the use of these electronic strings. Engineers stationed on the earth with appropriate electronic apparatus can pull these strings as though the satellites were puppets, even though they are speeding around the earth at four or five miles a second.

Engineers were able to guide the Venus probe satellite for three months. Even when it was millions of miles away, passing close to the planet Venus, it sent back valuable information concerning the surface of Venus.

Everytime you think or flex a muscle, these waves are sent out from the electrons in your body. Every physiological activity—the heartbeat, the breathing, etc.—sends out electrical waves. They can be picked up by appropriate electrical apparatus and are used by doctors in diagnosing troubles in the human mechanism.

I have given you this very hasty sketch in headlines so you will realize that, even in a material sense, you are part of a great and precise organization and can never act or think without influencing all other individuals in the world—those nearest to you most and those farthest away least.

With this picture in mind, let us consider for a moment the limitations of the human mind in comprehending what we call space and time in our universe.

Let us look at what I will call six different worlds where time and space are so vastly different we can hardly comprehend them.

First is World One, that world around us in which the mind can easily sense space and time. Here a second of time is about the time it takes for the heart to make one beat. A day is the time from sun up to sun up, and a year is the time it takes the earth to revolve once around the sun. Distances are measured in terms of yards, i.e., an arm's length, in miles, the distance a person can walk in about fifteen minutes. These times and lengths are intimately tied-in with our daily experience.

Now, in what I will call World

Two is that tiny world where molecules, atoms, and electrons are the individuals. Entirely new times and lengths reign here. It would take 100 million atoms placed side by side to reach an inch. The time scale is correspondingly small.

Some of the electrons make 1,000 million million trips a second around the nucleus of the atom. If it were possible for an intelligent being to live on the electron, and he called his time a year that it took his tiny planet to make one trip around its nuclear center, then he would conclude that it took 1,000 million million years for the colossal figure called man to blink his eyes.

This is not the end, for as we move within the atom which I will call World Three, the time and space scales are changed again by another factor of a million. It is the explora-

## GREEN THUMB

BY DOLORES PLACE MACKEY

*Friendship's garden  
Needs regular seeding,  
Constant watering and  
Occasional weeding!*

tions in this World Three that have produced the atomic and hydrogen bombs and nuclear power.

Now as we move away from these tiny worlds, let us look at some of the worlds larger than ours—World Four—the starry universe. The space scale convenient to use here is the distance light will travel in a year which is about 6,000 billion miles. The bright stars we see are from three to one hundred of these units away. Similarly, the time scale must be changed for World Four. Astronomers tell us that the great galaxy of stars, of which our sun with its planets—including the earth—is a part, is shaped like a giant wagon wheel and is slowly revolving around a common center, making one revolution in 200 million years.

Now again, if an intelligent being could live on one of these stars, and if he called his year the time it takes this galaxy to make one revolution, and then also divided this year into minutes as we do, he might look at the earth to see what was taking place. In just fif-

teen minutes of his time, he would witness all the historical events on earth from Adam to the present time.

In World Five, we must again increase our scale by about a billion-fold. It is the world of nebulae or the family of galaxies. Astronomers can observe considerable detail in these giant creations by using very large telescopes. They tell us these are separated by billions of light years. Each is a galaxy by itself, similar to the one of which we are a part. It is estimated that there are millions of these galaxies within range of our telescopes.

Then, finally, there is World Six, called the eternal world, in which there is no time. This is hard, if not impossible, for us to understand, but that it is scriptural is evidenced by the following:

"And the city (New Jerusalem) had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

"And the gates of it shall not be shut at all by day: for there shall be no night there." (Rev. 21:23, 25.)

Another that is plain is in Alma:

"... all is as one day with God, and time only is measured unto men." (Alma 40:8.) Now that is not entirely a unique idea, because the Hindus believe the same thing. They believe where God dwells, there is no time, and time is only unto man. So in this World Six, there is neither beginning nor end of time.

Now let us consider some of the problems of rational thinking about science and religion. Two difficulties for a believer in God will first be discussed and then two difficulties for a nonbeliever in God.

Where does God dwell? Where is heaven? How does God answer prayers? Heaven is not just above the clouds as was once thought even by the early Christians. The Russians claim their astronauts and satellites have passed all around the world up to 1,000 miles and have shown that heaven is a myth. At least if it exists, it is not visible to the human eye. If it is placed out of the vast stellar system somewhere, the problem of communication between God and man becomes almost incomprehensible to a scientist. However, if one believes that God's representatives and other departed spirits still are existing on this earth or near it, but due to their nature

cannot be seen or sensed by human beings, then the difficulty disappears. As stated before, messages by radio can be sent anywhere in this world in less than one-seventh of a second. And it is not hard for a scientist to believe that if such beings are around us, they could make their presence known by certain devices which he could easily conjecture.

Or, one might solve the problem by assuming that there is a communication faster than that due to light, something like gravitational waves. Although man has not yet found such a method, it might exist so that rapid communication might be had throughout the whole universe.

Along with a belief in God, one must, I think, have a belief in man's survival after death. This is a real difficulty for a scientist who sees the body disintegrate back into the earthly elements of which it is composed. From a strictly scientific point of view, this seems to be the end of the individual.

At first thought, there seems to be no way out of this difficulty. But, on the other hand, if this is the end of man, then man was just a machine brought together by chance. This thought is revolting to one's own dignity, and I want to underline this, it is *mathematically impossible* if we use strictly the laws of probability as we know them. So one is led to think of man as a dual being and only one part disintegrates after death and the other part lives on, although we have no scientific way of sensing its presence.

These two difficulties for a believer are offset by the following two difficulties for a nonbeliever in God.

In the organic world, we have a principle called entropy. It states that all processes in the inorganic world take place in such a way that hot things are getting cooler and cold things are getting hotter. Another way of stating this is that the whole world is going from a more complex to a more simple organization until there will be no available energy left. This result can be predicted from mathematical calculations based upon the laws of chance.

For my assignment to speak in Church on the first Sunday after the historic atomic bomb explosion, I took as my subject, "The atomic

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- 1/2 cup sugar
- 1 1/2 teaspoons salt
- 1/4 cup Blue Bonnet Margarine
- 2 pkgs. Fleischmann's Active Dry Yeast
- 1/2 cup warm water (105°-115°F.)

Scald milk; stir in sugar, salt, 1/4 cup margarine. Cool to lukewarm. Dissolve yeast in warm water.

Add milk mixture, eggs, half the flour. Beat until smooth. Mix in enough flour to make soft dough. On lightly floured board knead until smooth and elastic, about 8 min.

Place dough in greased bowl, turning to grease top. Cover; let rise in warm draft-free place until doubled, about 1 hour. Punch down. On floured board divide dough in half.

Blend peanut butter with softened margarine until smooth. Roll half the dough into 16" x 12" oblong. Spread

- 2 eggs, beaten
- 4 1/2 cups unsifted flour (about)
- 3/4 cup Planters Creamy Peanut Butter
- 6 tablespoons Blue Bonnet Margarine
- 3/4 cup strawberry jelly, jam or preserves

with half the peanut butter-margarine mixture. Spread with half the jelly. Roll up from 12" side; seal seams.

Cut 12 one-inch slices; place in greased 9" square pan, cut side up. Repeat with rest of dough and filling. Cover; let rise in warm draft-free place until doubled, about 1 hour. Bake at 375°F., 20-25 minutes or until done.



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bomb proclaims that there must be a Divine Creator." This was the reaction it had upon me. And you see why. Because, if the world is continually running down, which is a fundamental statement of science, *who wound it up?*

In the world of living things, just the opposite kind of processes are taking place. Growing things go from the simple to the complex, from a small seed to a complex organization. Each living thing has a goal toward which it goes, and in so doing overcomes many obstacles in trying to reach it. In the process it violates all the laws of probability which rule in the inorganic world. In other words, there must be a guiding influence of some kind directing these living processes to their goal. Some have called this influence "anti-chance," and by various other names. The Hindus believe that all these living things are only manifestations of a great general spirit, which is the guiding influence. That coincides closely with our own belief that the Spirit of God in some way goes throughout the universe and has an influence upon all living things. Even a group of Russian scientists recently stated that biological processes could not be explained without assuming some intelligent guiding influence.

So we run into blind alleys by rational thinking, whether we take the position that there is a God or the position there is no God. The human mind does not seem to bring into a consistent whole all the phenomena which it observes and feels. As Hamlet said, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

As a human being, I am conscious that I am alive and have subtle internal feelings and experiences that are the most real things in life. These experiences vibrate so strongly within me that I am convinced that indeed there is more to this world than just what the mind can comprehend. So I have a firm belief that God lives somewhere, somehow, and that life has purpose for each one of us living here on this earth.

Some of the apparent conflicts between science and religion are resolved when we clearly define what is religion and what is science.

Science is an orderly arrangement of observed facts. Certain laws and hypotheses are formulated so that these facts are more meaningful. A true scientist does not go much beyond the range of observed data. If he does, he leaves the realm of science and enters into the realm of speculation. On the other hand, religion deals with ultimates, such as the relationship of God to man, purpose for man's existence, where he came from and why he is here, and whither he is going. These are nearly all outside the realm of observed facts, at least by most human beings.

Let me illustrate by an incident in the life of Thomas A. Edison, the great inventor. He was asked what electricity was. "I do not know," he answered. "I only understand some of the things it will do."

"But how do you explain it?" he was asked further.

"I can't explain it. It just seems to me God has given it his power. I take it on faith and go on working."

Religion also deals with a way of life and how to live so one gets the most joy out of this life. This part of religion can be rationalized. As a matter of fact, psychologists have described what is termed "the good life" and the characteristics of a mature adult, and it agrees very closely with what our religious leaders have been teaching us for centuries. But remember it is faith and honest convictions that produce the internal motive-force and drive that make one live this good life.

The physical sciences are more exact but deal only with inanimate things. Here if the physical scientist stays strictly in his field and the religious teacher in his field, they cannot conflict, because they are in different fields. Apparent conflicts arise when a religious leader tries to instruct about the laws of dynamics or atom fission when he knows little about it, or a scientist tries to criticize the behavior of a truly religious person, when he himself has never felt the inner conviction that motivates such a person.

There has grown up among some LDS members the notion that scientists, in general, do not have faith in God. It is true that many scientists are agnostic and a few of them are infidel, but it has been my experience to find a larger percentage who believe in God among the scien-

tists than exist among the general population.

One great evidence that scientists can harmonize science and our own LDS religion is the large number of well-trained scientists and engineers who are now receiving the plaudits of their fellow scientists and are, at the same time, bishops, high councilmen, and stake presidents, who are performing many other faithful duties in the Church.

I could list a whole page of world scientists who have declared their faith in God but must be content here to quote briefly from only two. These two played a major part in winning World War II. One is a famous scientist, a Nobel prize winner and college president, Arthur Compton.

"Science and religion join hands in the battle against ignorance, superstition, disease, poverty, and underprivilege. If religion fades, freedom and democracy wither. If religious faith is reborn, we have the first guarantee of the perpetuation of our democracy. Every church and every synagogue becomes a sentinel of liberty. A strong church is the defender of freedom because it breeds the faith that makes men free."

The other is a famous electrical engineer, Dr. Vannevar Bush, who headed the office of research and development for all the country during the last war.

"So those who contend that mankind is engaged merely in a futile dance, a meaningless fluttering over the cruel surface of the earth before an inexorable curtain descends, with no more to life than a struggle for a seamy existence, do not do so on the teachings of science. They do so because they conclude that the limited observation of our weak senses and their petty aids encompasses all there is of reality. From such a fallacy come materialism and the fatalism now built into a political system geared for conquest."

Heaven forbid that such scientists should ever emerge from this school [BYU]. No, they will not. Rather, men of goodwill with a firm faith in God and at the same time with great scientific ability will go from here to all the world and play an important role in saving our present civilization during the dark days ahead when materialists and fatalists are bent on destroying it.



## Church Moves On

(Continued from page 827)

**23** The first LDS International Explorer Conference opened on the campus of Brigham Young University. Some 3,700 young men of high school age and their leaders who came from twenty-nine states, the District of Columbia, and five foreign countries attended the five-day conference. Among the church leaders participating were President Henry D. Moyle of the First Presidency, President Joseph Fielding Smith, and Elders Harold B. Lee, Ezra Taft Benson, and N. Eldon Tanner of the Council of the Twelve. Chief Boy Scout Executive Joseph A. Brunton and US Peace Corps Director R. Sargent Shriver also were in attendance, each enriching the conference.

**24** The First Presidency announced the appointment of Elders William S. Erekson and Percy K. Fetzer to membership on the church home teaching committee. They are both recently returned mission presidents.

**25** President David O. McKay dedicated a new \$340,000 chapel at Merthyr Tydfil, Wales, not far from the home where his mother was born. The business community of Salt Lake City and Utah had given the President an organ for this chapel, as they honored President McKay last December. He and his party had left Salt Lake City August 21st by air. The Atlantic flight from New York to London took six and one-half hours, contrasted with the seven and one-half days that President McKay remembers that it took him to cross the ocean for his first mission in the British Isles in 1897. President McKay returned to Salt City August 27th, completing the ten thousand mile round trip.

**26** The annual all-Church softball tournament opened today at George Q. Morris softball park, Salt Lake City.

—  
**TREE IN AUTUMN**  
BY MARIE DAERR

*The tree now weeps, it can be seen,  
Because it lost its crown of green.  
As sympathetic breezes pass,  
Its tears fall golden to the grass.*

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## Mormons at West Point

(Continued from page 853)

academic. Consequently, courses taught at the Academy now range from Shakespeare to astronautics to problems of developing nations. The Academy now offers more liberal art courses than the average engineering school and more science and engineering subjects than the average liberal arts school. Graduates of West Point may choose either the fields of mathematics-science-engineering or social sciences-humanities for postgraduate schooling. Over fifty percent of West Point graduates now have the opportunity for further education and are accepted for advanced study by the leading graduate schools of the nation.

Cadets may also compete for Rhodes scholarships. By 1962, forty-five West Pointers had been awarded this coveted scholarship, three of whom were leaders in the LDS Church group while cadets at West Point.

By attending classes in small sections of from twelve to fifteen students, every cadet may actively participate in every subject every day. Cadets are sectioned according to their ability in each subject and are periodically resectioned according to the rise or fall of their grades. Grades are posted weekly.

In his studies, as in all aspects of his daily life, the cadet is governed by the Honor Code. The rule that a cadet will not lie, cheat, or steal is the simple basis of the code and is enforced by the cadets who are honor bound to report themselves or anyone else in violation. Any infraction of this rule results in immediate dismissal from the Academy.

If a reason is needed for this unwavering demand for complete honesty, it is best explained by former Secretary of War, Newton D. Baker. "Men may be inexact or even untruthful in ordinary matters and suffer as a consequence only the disesteem of their associates or the inconvenience of unfavorable litigation; but the inexact or untruthful soldier trifles with the lives of fellow men and with the honor of his Government. It is therefore no matter of pride but rather a stern disciplinary necessity that makes West Point require of her students a character of trustworthiness that knows

no evasions."

The success of the Honor Code is a credit to the Corps.

The physical education as well as the mental development of every cadet is of prime importance at West Point. It was General Douglas MacArthur, Superintendent of the Military Academy from 1919 to 1922, who planned the vigorous program of physical instruction which all cadets are required to take. In ad-

### TO A MISSING SON

BY CAROLINE EYRING MINER

*I cannot now believe you gone, my son.  
So lately you were sitting in the glow  
Of firelight, your favorite record low,  
Most tunelessly weaving melodies  
now done.  
So lately whistling you took your gun  
Down from the rack proud that you  
now could go  
Alone, a man, and walk it row by row  
Across the crisping corn into the sun  
Late setting in vermilion sea. At the crack  
Of rifle I went rushing to the door,  
But after straining hard, I saw your back  
As you picked up the quivering bird.  
Before  
You came to show me, I was well in-hand.  
And I shall be again— You understand?*

dition, nearly half of the Corps is involved in intercollegiate sports during the academic year. Among the Mormon cadets, Kenny Wallace, Class of 1962 and LDS Group Leader 1961-62, was a member of the varsity gymnastics team. Darrell Gertsch, also Class of 1962 was a distance runner on the track team. Cadet Steve Childers is a varsity swimmer.

The opportunities for recreational enjoyment are many and varied. Summer activities include sailing, water skiing, picnicking, swimming, and canoeing. Fishing is a favorite sport of some cadets, too.

There are fifty-seven organized extracurricular activities to choose from at West Point.

Both formal and informal "hops" (dances) are held throughout the academic year, and on weekends the Academy even resembles a co-educational campus!

In the winter, ice skating and skiing are popular activities. Cadets are fortunate in having ski facilities at West Point which are among the finest on any campus in the country. That such fine facilities (including a snow-making machine) are available is due in large part to the efforts of Lt. Col. Oren Moffett who recently served as ski instructor at the Academy in addition to his duties as a foreign language instructor. Colonel Moffett was organist and Sunday School teacher for the LDS group during his tour of duty at West Point.

The big interest in the fall of the year, of course, is football. The occasional trips to New York and Philadelphia for the big games are prized diversions from routine cadet life. When football season ends with the ever-exciting Army-Navy game, all cadets look ahead to Christmas.

Plebe Christmas is essentially holiday time. From all over the country, parents and girl friends come to visit their special cadet and enjoy the many activities which range from formal hops to an ice skating carnival. Families and friends of Mormon plebes meet with them in their church services and also at a Christmas social.

Since the time when Brigham Young's son wore cadet gray at West Point, the number of Mormon cadets has grown to twenty-three, filling the ranks this year. For many years now cadets who are members of the Mormon Church have not only been allowed to hold their own services, but have been given every consideration and help from the authorities at the Academy in finding a time and a place for their meetings. However, participation in their own meetings must be in addition to attending one of the three chapels recognized by the Academy.

After attending compulsory chapel each Sunday morning, the Mormon cadets join with other members of their own faith in Sunday School and Sacrament service at 10:15 a.m. On Sunday afternoons two hours are often spent in a choir practice and quiet social gathering at a member's home. In order to join in weekly

priesthood lessons, the cadets also meet together at 6:30 a.m. on Tuesdays, and to study more of the gospel they have organized their own seminary class each Thursday at 6:30 a.m. A system for group teaching roughly corresponds to the activities of the home teaching program.

Recently these young men have begun to use part of their scarce free time to work on projects which will help establish a "building fund." Never daunted, they look forward to a time when a Mormon chapel will have its place at West Point.

Spring may creep slowly over some parts of the country, but at West Point it arrives with a clash of cymbals. The stirring music of the Academy's marching band echoes across the Hudson and the Corps may once again be seen in parade formation on the plain.

Finally the well-drilled plebes, together with sophomores and juniors, pass in review before the graduating class at Graduation Parade. The scene in the area of barracks immediately following this last parade of the year is one a plebe will always remember. This is recognition—the culmination of a year unlike any other he will ever live. Those same first classmen who have driven, badgered, and harassed him for the past eleven months now offer him a firm handshake in recognition of his achievement. He made it! Looking back on plebe year, the typical cadet reaction is, "I wouldn't do it again for a million dollars, but I wouldn't take a million for the experience."

Another graduating class now joins the long gray line and will soon report to first duty assignments with the armed forces of our country. New first classmen prepare to take over the leadership of the Corps of Cadets. Most of the new second classmen leave for a month's duty as platoon leaders with combat-ready units of the US Army in Europe; and the former plebes, now third classmen, are off for a month at home, to be followed by extensive military training at Camp Buckner for the rest of the summer.

A full year has run its cycle at West Point. The Academy steps up preparations for the arrival of a new plebe class where other LDS men will proudly don the cadet gray and adopt for their motto, *Duty, Honor, and Country*.

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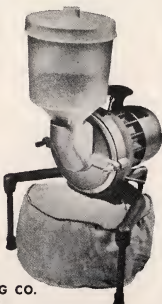
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### President Henry D. Moyle

(Continued from page 842)

But with all of this activity, two other interests were paramount in his life—his Church and his family. He loved both with a loyalty that could never be doubted. He knew that the things of earth are transient, but that the associations and values of Church and family are eternal.

From the time he was ordained to the Aaronic Priesthood in the old Twelfth Ward in Salt Lake City, to the evening of his death, he was a Latter-day Saint, true and faithful. At the age of twenty he was called to the Swiss-German Mission. His first field assignment was in the great city of Zurich, Switzerland. While he was yet scarcely able to speak the language, he led the mission in proselyting.

He became proficient in the German tongue and never lost the use of it. He loved the people of

### OUT OF THE HEART

BY RUTH HOLT PAYNE

*Give me the heart that looks beyond  
The careless word, the poisoned dart  
And sees a twisted soul in need—  
Give me the understanding heart.*

Germany and Switzerland among whom he labored. They were held in affection by him all of his life. Next to America, the land of his birth, he loved the German-language countries of Europe. Although he had traveled over a major part of the earth, he chiefly enjoyed going back to Germany, Switzerland, and Austria. This in itself is a commentary on his effectiveness as a missionary, for we learn to love most those we serve best.

It was heart-warming to see him with the German-speaking members of the Church. It was fascinating to witness the eager response of these people as he spoke to them in *Deutsch*.

In the missionary department of the Church is an old record book from which the leather binding is peeling. It contains the mission president's confidential appraisal of Elder Henry D. Moyle. It reads

under date of December 30, 1911: "Qualifications as a speaker, Very good; as a writer, Good; as a presiding officer, Very good; knowledge of the Gospel, Good; Has he been energetic, Very!"

From 1927 to 1937, he served as president of Cottonwood Stake. During this time the tragic depression of the thirties overwhelmed the nation and much of the world. The answer of the Church in meeting the needs of the people was the welfare program organized in 1936. Henry D. Moyle was named a member of the general committee, and a year later was designated its chairman.

Here again his dynamic leadership was apparent. With his close associates, Elders Harold B. Lee and Marion C. Romney, now of the Council of the Twelve, he led this work from feeble beginnings to the tremendous stature it has reached today. Scores and hundreds of projects scattered over the earth, producing food and clothing, preserving, conserving, and creating are testimony of this leadership.

Small wonder it is that when Charles A. Callis of the Council of the Twelve passed away in the spring of 1947, Brother Moyle was called by President George Albert Smith to fill the vacancy in the Quorum.

He was in New York City on business when General Conference convened. President Smith telephoned him. President Moyle returned immediately and was sustained by the membership of the Church in his sacred calling. He immediately turned over his business to others, locked his desk, and never went back. This was the nature of the man.

In 1959, following the death of President Stephen L. Richards, President McKay presented the name of Henry D. Moyle to become Second Counselor in the First Presidency. With the death of President J. Reuben Clark, Jr., in 1961 President Moyle was sustained First Counselor in the First Presidency.

During the four and a quarter years of his service in the highest council of the Church, the strength of his personality and the ardor of his faith have been felt across the Church with an impact seldom equalled.

He has become an example to the entire membership in his un-

yielding loyalty to President McKay. He has never spared his strength or time in furthering the work. He has lifted his voice in testimony in the great cities and the small hamlets of the nations of the world, in humble cottages and in great halls. There has never been a word of equivocation, a shadow of doubt in his witness of the reality of God, of the divine Sonship of the Lord Jesus Christ, of the factuality of the restoration of the gospel.

His driving power of persuasion, his logic, his gift as a trained advocate have all been employed with deep sincerity in testifying of these things.

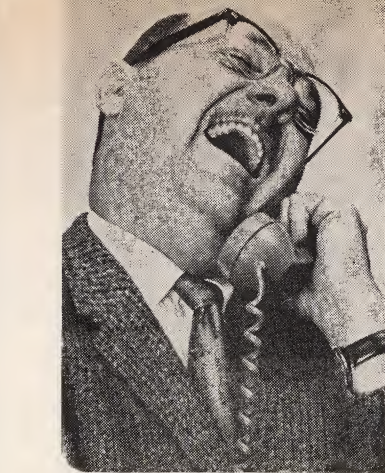
Coincident with his coming into the First Presidency, he was named chairman of the missionary committee. Building on the substantial foundation laid by his predecessors, he proceeded to put the weight of his faith and strength into this program. There were approximately five thousand missionaries in the field at the time. Today there are twelve thousand.

He toured the missions. He testified, he pleaded, he urged, he challenged. Mine was the opportunity to travel with him in many parts of the world. In twenty-three days during July of 1962, we held day-long meetings with all of the missionaries in the twenty-one missions of Europe and the British Isles. I bear witness of his unrelenting drive, of his untarnished devotion to this great work, of his unforgetting love for the young men and women who are in the world as ambassadors of the Lord and witnesses of his truth.

During this period, 267,669 converts came into the Church. President Moyle's memory will be preserved in their lives and in the lives of the generations who come after them because of the part he played in this great work.

His nature was not all robust strength. He had a gentle side that was enriching to know and rewarding to be near. His life was not without disappointment. He knew the meaning of sorrow.

Prayer was his solace. He talked to the Lord as "one man speaketh with another." Prayer was his comfort, prayer and a few who loved him dearly. First among these was his treasured companion. She was the sweetheart of his life. It was



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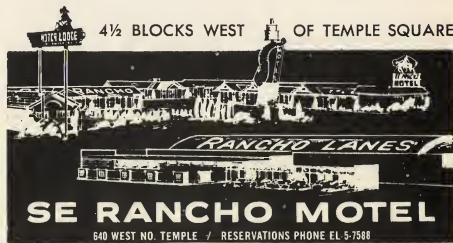


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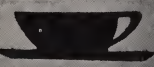
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evident; his manner reflected the depths of his affection.

He married Alberta Wright October 17, 1919. The years that followed brought the next precious of his possessions, his sons and daughters, able and faithful men, beautiful and gifted women, who loved their father. What a family they are! No man could have a greater treasure, and this for all eternity.

His cup was filled, yes, to overflowing. He drank deeply. He loved life—the storms of it, the peace of it, the tall mountains, the quiet valleys. He knew them all. He was a forceful part of them.

In an old notebook, written in his bold, sure hand we found these words: "No fonder hope, no higher ambition, no more lofty goal can be imagined than Eternal Life in the kingdom of our Father with those we love."

## MILESTONES MARK LIFE OF SERVICE

Some milestones in the life of President Moyle:

1889—Born April 22 in Salt Lake City, a son of James H. and Alice Dinwoody Moyle.

1909—Graduated from the University of Utah with a degree in mining engineering. Called as a missionary to Germany.

1912—Released from mission, entered the University of Freiburg, studied geology one year.

1913—Returned to Salt Lake City, entered the University of Utah to study science and law.

1915—Received a degree in law from the University of Chicago, later studied at Harvard University. Admitted to Utah State Bar Assn. Joined the law faculty of the University of Utah, where he served 25 years.

1916—Began private law practice in Salt Lake City.

1918—Discharged from the US Army after serving as a captain in the 21st Infantry. Named US attorney for Utah and served two years.

1919—Married Alberta Wright October 17 in the Salt Lake Temple.  
1927—Sustained as president of the Cottonwood Stake, a position he held for ten years.

1936—Named a member of the original general church welfare committee.  
1937—Appointed chairman of the general welfare committee.

1940—Nominated to run for governor of Utah on the Democratic ticket, but was defeated at the state convention.

1943—Called to the Petroleum Industry Council to head refining committee for Rocky Mountain District No. 4. Later served on the successor organization known as the National Petroleum Council.

1947—Sustained April 6 as a member of the Council of the Twelve, ordained

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April 10, 1947, by President George Albert Smith.

1954—Returned to Salt Lake City on March 24 from a four month tour of Europe, where he met all mission presidents, reported favorable progress of Swiss Temple construction.

1955—Participated in dedication of Swiss Temple, September 11.

1956—Attended March 11 dedication of the Los Angeles Temple. Left Salt Lake City in April on a four month tour of South America, Central America, and Mexico.

1958—Delivered baccalaureate address at Utah State University, June 6. Attended dedication of the London Temple, September 7.

1959—Was cited on his 70th birthday by fellow workers for more than 21 years as chairman of the Church general welfare committee.

1959—Called by President David O. McKay, June 13 to serve as Second Counselor in the First Presidency to fill vacancy created by the death, May 19, of President Stephen L. Richards, who was succeeded as First Counselor by President J. Reuben Clark, Jr.

1959—Was set apart June 18 as a member of the First Presidency in special ceremony in the Salt Lake Temple. President McKay officiated. Later was released as general welfare committee chairman and placed in charge of the missionary program of the Church.

1959—Cited by Consolidated Freightways, Inc., for service.

1960—Made a special trip in December to Europe to meet with mission officials and check on London Temple tax matters.

1961—Was baccalaureate speaker June 2 at Brigham Young University commencement in Provo. Given honorary degree of doctor of humanities June 2.

1961—Named a member of the board of directors of the Denver & Rio Grande Western Railroad July 17.

1961—Named First Counselor in the First Presidency October 12 to fill the vacancy created by the death of President J. Reuben Clark, Jr.

1961—Toured the missions of the Church in Europe for five weeks. Returned before the end of the year and reported extensive growth of the Church.

1962—Delivered the baccalaureate address May 3 at Utah State University graduation rites.

1962—Spent the month of July touring 21 missions of the Church in Europe.

1963—Represented the Church in February in its tax suit with the British Government, appearing before the House of Lords. Also toured several European missions before returning to Salt Lake City.

1963—Was presented the Utah National Guard Minuteman Award March 1 for "outstanding service" to the Guard.

1963—Passed away at Deer Park, Florida, while inspecting church property there, September 18.

1963—Funeral services held in Salt Lake Tabernacle under the direction of President David O. McKay, September 21.

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## GETTING YOUR WEEKLY BOOSTER?

BY GENEVIEVE VAN WAGENEN

We are living in a world of wonderful inventions, a world of rapid change. Wonders never dreamed of a few years ago are commonplace today and taken for granted.

The voice on your radio, the music being played hundreds of miles away are transmitted through microwaves. Likewise the picture on your television set was beamed into space.

The drama or dance being produced in New York is seen and heard by us and those on the West

miles apart, across our great country.

Microwaves have a tendency to travel in a straight line, rather than follow the earth's curvature. Without these stations they would continue into space and be lost. But these booster stations catch the microwaves, pick up the fading picture or the sound that is becoming faint, and recharge and amplify it. With this new spurt of energy and strength the microwaves are then focused like a searchlight at the next station. The sound is sent on its way again, as clear and rich and vibrant as when broadcast. The picture is as sharp, distinct, and clearly defined as when first taken.

### GOOD-BYE

BY ETHEL FLORENCE TURNER

*Good-bye: It has a doleful sound  
When uttered by a friend.*

*It tells of happy days gone by,  
Of pleasures at an end.*

*It hints of lonely days to come . . .  
That saddening good-bye.*

*Good-bye, can be a heavenly sound  
If spoken from the heart,*

*A fervent prayer for blessings on  
The friends from whom we part,  
For "God be with you" is the prayer  
With every fond good-bye.*

*Good-bye: Oh, it's a hopeful sound!  
If God be with us here,*

*For he will lead us home at last,  
Delivering us from fear.*

*And if no more to meet on earth,  
We shall beyond the sky  
In realms that know no parting  
Never hear "Good-bye."*

Coast, just as clearly as if we were right there. Marvelous, isn't it? We take it all for granted! But how is all this possible?

Scientists and inventors knowing that sound gets fainter and fainter the farther it travels and that pictures become dimmer and dimmer invented what are known as "booster stations." These booster stations range up to 400 feet in height and are spaced an average of thirty

These are marvelous and modern inventions. But did you know that we as Latter-day Saints have been operating on a "booster system" for more than 130 years? Does this surprise you? Well, we have! Every one of us has need to be recharged, revitalized, and spiritualized every seven days. If we are not, we soon become weak and fade away completely—just as the radio sound or television picture would do, if it were not "boosted" with new energy.

The Lord in his great wisdom and love for us established his Sabbath day. Knowing the extent of our endurance and strength, he has commanded that we meet in his holy house and partake of the Sacrament that we may have his Spirit to be with us.

These "spiritual boosters" are most marvelous. They not only magnify us and bring us closer to God, but because of the greater strength and power we receive through renewing our covenants, the truer understanding, the sincere appreciation and purer love we acquire, God draws nearer to us.

This spiritual renewal and recharging keeps us in tune with the Lord. It keeps us from going off on a tangent and becoming lost. It gives us strength to resist the destructive forces so prevalent today.

Are you getting your weekly booster? It is your assurance against spiritual fade-out and death.

Behold! God the Lord passed by! And the sea was upheaved and the earth was shaken: but yet the Lord was not in the earthquake. And after the earthquake there came a fire: but yet the Lord was not in the fire. And after the fire there came a still small voice; and in that still small voice, onward came the Lord.

Mendelssohn's Oratorio "Elijah"  
see also 1 Kings 19: 11-13

# "The Voice behind you"



the Era of Youth  
October '63  
Marion D. Hanks, Ed.  
Elaine Cannon, Assoc. Ed.



Where does the strength come from to be what you want to be, what you ought to be?

this issue reminds that  
THE VOICE BEHIND YOU  
prodding and pleading

praising,  
urging, helping,  
guiding,  
comforting and cautioning  
inspiring,  
reminding

comes from many people  
and

many places

it comes

from God, from your parents, teachers,  
friends, scriptures, conscience.

It comes from books you read and the movies  
you see and the music you listen to. It

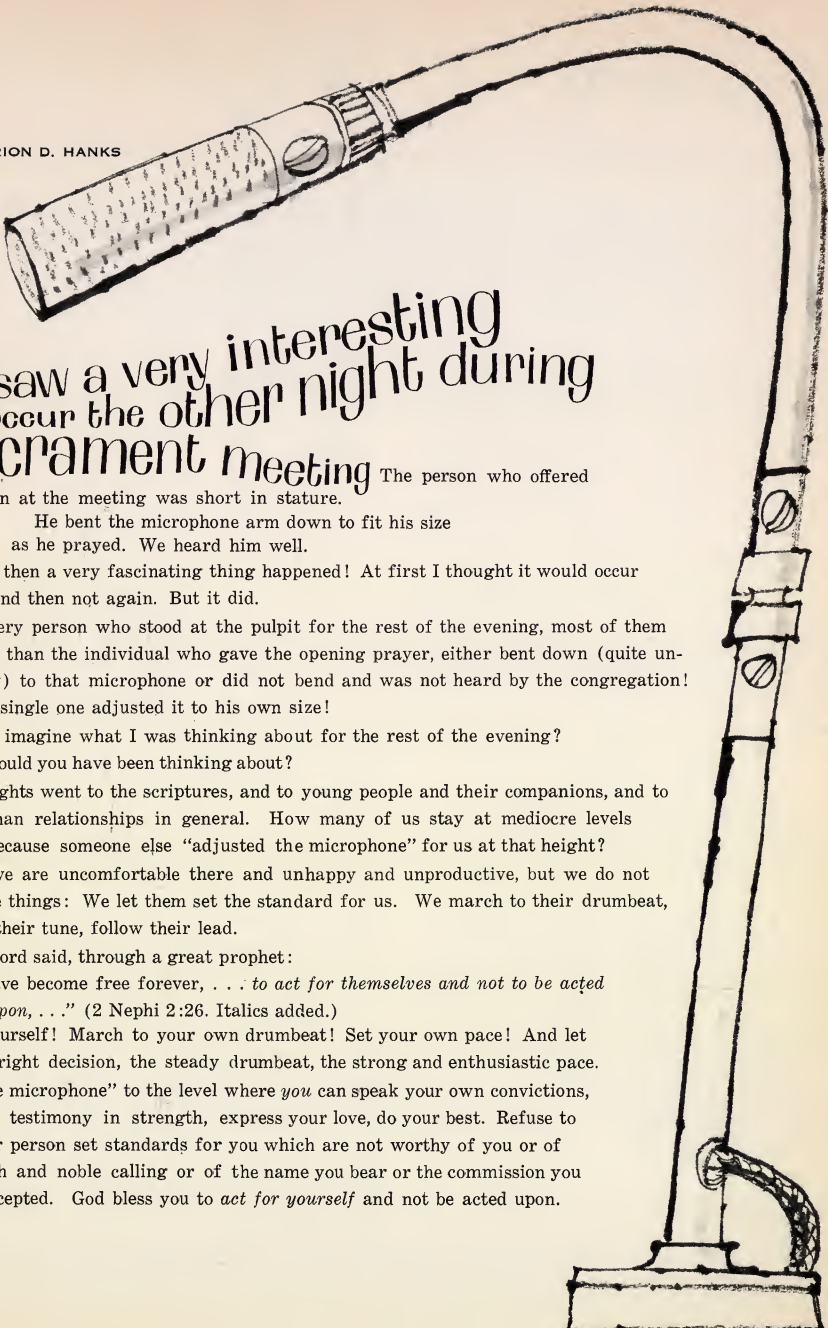
comes from the things you choose to  
do and the thoughts you choose to think.

It comes from the deep inner well of your  
self. From a still small whisper  
to a mighty roaring command, you should

become familiar with  
the voice behind you.

Elaine Cannon

BY MARION D. HANKS



# I saw a very interesting thing occur the other night during a sacrament meeting

The person who offered the invocation at the meeting was short in stature.

He bent the microphone arm down to fit his size as he prayed. We heard him well.

But then a very fascinating thing happened! At first I thought it would occur once and then not again. But it did.

Every person who stood at the pulpit for the rest of the evening, most of them much taller than the individual who gave the opening prayer, either bent down (quite unnaturally) to that microphone or did not bend and was not heard by the congregation!

Not a single one adjusted it to his own size!

Can you imagine what I was thinking about for the rest of the evening?

What would you have been thinking about?

My thoughts went to the scriptures, and to young people and their companions, and to human relationships in general. How many of us stay at mediocre levels because someone else "adjusted the microphone" for us at that height?

Surely we are uncomfortable there and unhappy and unproductive, but we do not change things: We let them set the standard for us. We march to their drumbeat, dance to their tune, follow their lead.

But the Lord said, through a great prophet:

"... they have become free forever, . . . to act for themselves and not to be acted upon, . . ." (2 Nephi 2:26. *Italics added.*)

Decide for yourself! March to your own drumbeat! Set your own pace! And let it be the right decision, the steady drumbeat, the strong and enthusiastic pace. "Adjust the microphone" to the level where *you* can speak your own convictions, bear your testimony in strength, express your love, do your best. Refuse to let any other person set standards for you which are not worthy of you or of your high and noble calling or of the name you bear or the commission you have accepted. God bless you to *act for yourself* and not be acted upon.

# voices

BY EMILY BENNETT

Some of the most stimulating voices come from your ward leaders—Sunday School teachers, MIA leaders and directors. Listen to them. You can listen to voices better if you look at the one that is speaking, so learn to listen with your eyes as well as your ears. Really look at your leaders. Note the color of their hair, the particular warmth of their smiles. Catch the sincerity of their manner. What a wealth of experience they bring to you. Someday you'll look back at these leaders with loving respect and gratitude, so why not anticipate this "someday" now and give these truly great people your attention. At least be polite! They count on you. The timbre and strength of their voices depend upon you. Church leaders are different from other leaders. Theirs is a *gift* of service. They receive no financial "pay." Their help to you is as free as the air you breathe and in many ways as necessary.

Who is your leader? One who is called by your bishop especially to help *you!* One who gives time, prayer, study, devotion—willingly, freely. One who has a great need for, and every right to, your full attention. Your leader is a voice of wisdom, experience, knowledge, understanding, and love.

Listen!



## the voice within you

BY LARUE C. LONGDEN

You have read about the voice behind you—good, dedicated teachers who have taught the beautiful principles of the gospel of Jesus Christ—dear, loving parents who have lived lives which have set you good examples—all these so that the voice behind you would become a happy plan for your life. Let's talk about the voice within you which, after all, unlike anything else, is with you every moment of your life. If given a chance this still, small voice will lead you on the straight and narrow path which is just another way of saying it will help you live a truly happy life.

Today the whole world is beset with conflicting ideas and ideologies. They are made to sound so plausible and reasonable. However, most of these ideas have been around a long time. People have always wondered whether it is really necessary to be "hon-

est, true, chaste, benevolent" all the time. Are there really a God and Jesus Christ, his Son, our elder brother? Is there such a thing as the Holy Ghost? It is most important that we receive correct answers to these questions; that we be not led astray by "designing men." Loving parents and good teachers have done so much for you, but even more than these you should be thankful for an awareness that is with you every minute of life, since confirmation as a member of The Church of Jesus Christ of Latter-day Saints, is a still, small voice which we know as the Holy Ghost. Others call it the Spirit of God within us. Call it what you will, it can be with you continually, and it will never lead you astray.

On the contrary, if you will but listen, it will say "yes" or "no" or "do this" or "don't do that" at just the proper time. There is only one trouble, all over the world people are not listening to this little voice and thereby hangs the tale of sorrow, disappointment, and disillusionment. It is interesting that usually those troubled souls will say, "I knew better; something told me not to do it. Why did I?" The answer is "You just didn't listen to the still, small voice within you," or "Maybe, too, you may have been avoiding that voice for so long that you don't hear it any more."



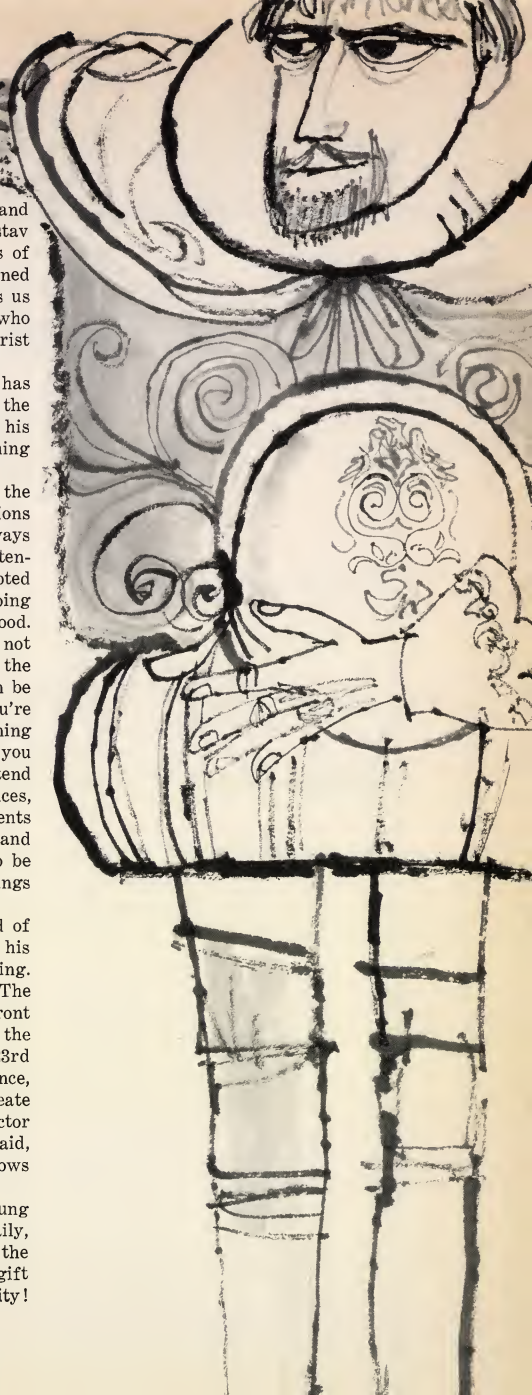
We are all spirit children of our Father in heaven and as such are heirs to that voice within us. Dr. Carl Gustav Jung, a Swiss-German scientist one of the founders of psychiatry, said, before he died, "Man is always concerned with God. . . . God is the voice within us which tells us what to do and what not to do." This from a man who probably knew nothing of The Church of Jesus Christ of Latter-day Saints but knew he was a child of God.


President David O. McKay, our own prophet today, has said, "The spiritual road has Christ as its ideal, not the gratification of the physical, for he that would save his life, yielding to that present gratification of a seeming need, will lose his life." (*Messages of Inspiration.*)

Isn't it important, then, that you listen to the promptings of the still, small voice? Some prescriptions which will insure keeping the voice within you always might be, first, to form the habit in your youth of listening to its promptings. Second, if you are ever tempted to ignore that voice, be sure to change what you're doing immediately to something else worthwhile and good. Another great idea is to pray often and sincerely, not asking Heavenly Father for what you want, but for the thing that will be best for you. Also, the voice can be very well heard in Sacrament meeting, and when you're keeping the commandments; also, when you're learning what you do believe as a Latter-day Saint. In case you young people think we want you to do nothing but attend church, you're wrong. You can hear the voice at dances, camp-outs, beach parties, and all kinds of social events if you're with the right people, in the proper spirit, and at the right time. We all love folks who are fun to be with, but we love them because they recognize the things that make for real fun and true happiness.

The story is told of a great actor who, at the end of several curtain calls, repeated the 23rd Psalm for his audience. As he finished the applause was deafening. The audience stood and shouted, "More, more!" The actor had seen a man in the service of God near the front of the theater, and quietening the audience, he called the good man to the stage and asked him to repeat the 23rd Psalm. As the man finished, there was a dead silence, and a feeling of sweet spirituality seemed to permeate the theater. It was too sacred to applaud. The actor stepped forward and with his arm around the man said, "I know the words of the 23rd Psalm. This man knows the Shepherd."

What a thrilling experience is in store for all young people who will come to know the Shepherd because daily, hourly, every minute of their lives they listen to the promptings of the still, small voice, which is his gift to them to keep them safe, secure, and happy for eternity!





# had any new heroes lately?

BY EMMA LOU THAYNE

Had a hero lately? Oh, not some far-off Winston Churchill or Mickey Mantle, but someone just far enough ahead of you to be almost within reach—someone to strive toward and be inspired by. If not, try finding one. You'll discover yourself reaching and growing.

Years ago I heard a professional tennis coach say, "Never play much with someone you can beat. The only way to improve is to play somebody better than you. You never learn from winning." And I noticed that all the really good players followed his advice. In practice, they always tried to get up games with someone ahead of them on the ladder, and in tournaments they hoped for a draw that would let them play the best touring player. One of the local champs said as he came off the court after a predestined loss to a traveling bigwig, "Boy, I never played better! I had everything to gain and nothing to lose. Never been so relaxed." And the next time he played in a local tournament he hit the ball with a new confidence that carried him to an easy victory.

Yet some of us are willing never to expose ourselves to such a challenge. We're so afraid we might lose. When we ski, we stick to the rope-tow slopes, afraid to venture to the alluring but maybe treacherous heights of the higher hills. When we are asked to perform, we shun the chance, fearful of the possibility of embarrassment. When we read, we confine ourselves to primer prose, sure that "literature" and poetry are only for the intellectual. When we compete, we cling to easy victories, content with unchallenged mediocrity. And so with friends, we drift with cozy and convenient crowds, unmoved by inspiration, untouched by hunger for improvement.

Robert Browning, a poet with the vigor of an athlete, once said, "A man's reach should exceed his grasp—Or what's a heaven for?" Why not try exceeding your grasp? Find a hero—a hero worthy of your reaching—and then try to catch him. No, don't imitate him; emulate him. Make his strong points yours. And he'll move you up the ladder.

You'll probably outgrow this hero, and the one after him. But he will have been important in your life because he will have moved you and your ideals from a little hill to a big one. And you'll find your whole view better, broader, by far more interesting for having known him.

Beyond all of us, at any age, is a hero. It may be a teacher, an older brother, a mother, a bishop, a coach, an upperclassman, or a friend just waiting to be discovered. By daring their acquaintance, by challenging their world, we may lose some of the security of the familiar; but we shall gain a fascination for the unknown, and thus be lured from the commonplace to the unusual. Follow that hero—he'll guide you there.

# eternal beauty

BY HELEN  
GIBBONS

You, too, can be beautiful (or handsome, as the case may be). According to the ads, it's easy. Businesses by the score are eager to help you. Beauty has become big business.

You can buy creams and cosmetics and chic clothing. You can do exercises and go on diets. You can enroll in charm and beauty courses and learn to walk, talk, and look your best. There are tints to color hair, skin, lips, and fingernails. You can buy beauty at the supermarket or in the exclusive salon.

It's true. A little extra care and effort (and money) can help almost everyone to look more attractive.

But "beauty is in the eye of the beholder," they say.

People never quite agree as to the standards of beauty. Our loves and hates, personal tastes and feelings influence our preferences.

This brings some interesting thoughts to mind. Does God have the same standards of beauty as those we have set up for ourselves? Does he put much emphasis on the shape of a nose or the style of a haircut? What does he see as beauty?

When I was a teen, I met a young woman who had the misfortune to be born a hunchback. At first, to see her, I felt repelled because of her deformity. Then I came to know her natural gaiety of spirit, her graciousness, and I often forgot her handicap as we chatted and laughed together as friends. One day, thoughtlessly, I boasted about my vigor, how fast and far I could walk without getting out of breath.

My friend, one shortened leg resting against a stair, grew quiet.

"I'll walk with you in heaven," she said softly.

Of course she will—if I make it. A serious illness soon took her from her twisted mortal frame, but even here on earth I wonder if our Father did not look upon her as possessing a kind of rare beauty.

We hate the blemishes that sometimes appear upon our faces: the pimples, spots, wrinkles. Perhaps our "little faults" of character appear to God as just such blemishes upon our spirits. We receive our immortal souls to house our bodies, and then we warp and deform them by our selfish acts and foolish habits. If we could see petty jealousy, what would it look like? Our Father in heaven sees beneath our carefully-groomed exteriors to see us as we are. Think how twisted we must look from habits of cheap dishonesty, the tendency to lie, to cheat. No matter how we scrub our skin, our unclean thoughts must show up on our soul as filth and garbage. If we hate and cherish hate, how can we look but ugly to one who knows our character?

On the other hand, what qualities might have the opposite results. The glow of love is said to be the greatest of all beauty treatments. Unselfish love for others must show up as beauty on the inside. Think of faith (what a dazzling radiance it must present), honesty and purity, (how straight and true and clean such a soul must look), happiness and thankfulness (a lovely combination), humility and repentance. The list is very long, and the words even *sound* beautiful.

The next time you get dressed to look your best, stop and wonder about the wrinkles on your soul and how you might erase them. A little extra care and effort to forsake bad habits may just help you look more attractive inwardly. And—who knows—perhaps that inner glow would shine a little on the outside, too!





# the voice behind you and the goal



## THE HILL MANTI

Prophets have walked here,  
On this hillcrest,  
Up this slope  
Where we have walked.

One, fugitive from battle,  
Stopped long enough to dedicate  
The stone ramparts underfoot for building  
And then moved on, driven by the sword.

Another, stalwart, strong,  
Ground his cane in the sod,  
Saying, "There is no question, Gentlemen!  
This is the Place!"

And so it is the place.  
Let us walk softly up this slope,  
Quietly along the crest of this hill  
With awe shining in our eyes

And with thanksgiving  
For a tattered soldier,  
The modern Moses,  
And a kindly, itinerant Carpenter.

BY BRUCE FINDLAY.  
EPHRAIM, UTAH

# ahead

## I

*I WILL believe in God and take the necessary steps to strengthen this belief. Believing in God I will communicate with him in the accepted manner, that I may more effectively find my way in a complicated and wayward world.*

## II

*I WILL be subordinate to the righteous desires and wise counsel of my parents. In doing so, I can best honor those who have given me life and the opportunities of home and education. I will respect them in this capacity even though I may have a privilege to disagree.*

## III

*I WILL not directly abuse my body. I will not indirectly abuse my body through inducing into it anything that will contaminate my thinking or destroy my health or spiritual well-being.*

## IV

*I WILL be selective in what I read and what I see. I will select only that which inspires, edifies, or informs on worthwhile subjects. In this manner my mind will be free and unencumbered.*

## V

*I WILL honor and respect those of the opposite sex by maintaining a high moral standard in any relationship I may have with them. I will maintain a "hands-off" policy, except in those situations where good conscience and social norms permit.*

## VI

*I WILL speak well of my country, friends, family, and modestly of myself.*

## VII

*I SHALL establish goals . . . goals that are realistic and attainable. I will then set out to attain these goals with diligence and dedication.*

## VIII

*I WILL develop the talents with which I have been so richly endowed. I will pass no reasonable opportunity to discover any latent ability I may possess.*

## IX

*I WILL seek only those people for friends who maintain the same high standards of conduct and morality to which I subscribe.*

## X

*I WILL prepare myself for a call upon my time or energy, whether this call be from God or country. I will best accomplish this through a sound education and careful consideration of civic and spiritual matters.*

*Written by Stanley W. Stevenson  
East Los Angeles Stake*

# some who are achieving



For her essay "What is American Patriotism?" Susan Broadbent won first place in the California American Legion essay contest, receiving a thousand dollar scholarship. She will serve this year as treasurer of the student body in El Centro, California. Susan is an honor student, a member of the National Forensic League, and a member of the California Scholarship Federation. She has also served as president of the Future Teachers Association, chairman of the Foreign Exchange Student Committee, and was a representative to Girls' State. Susan has three individual awards, is a seminary graduate, and has been an organist in the Primary for four years.

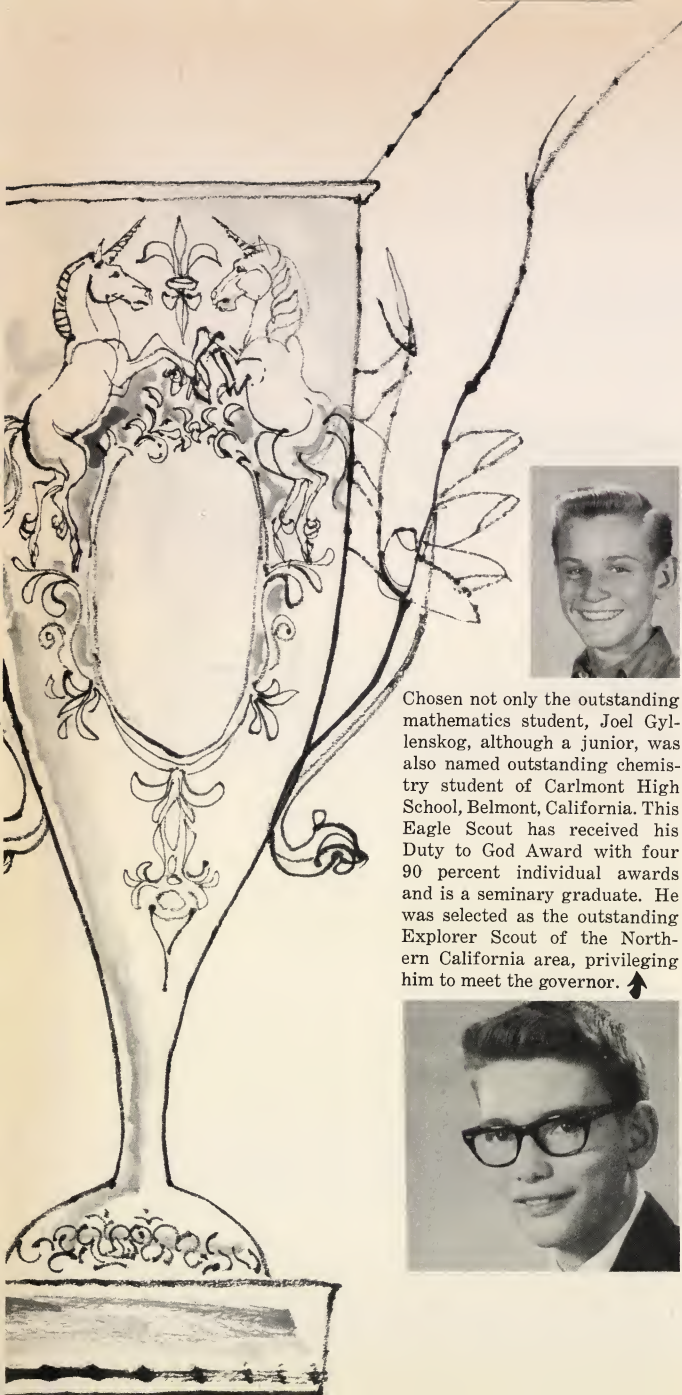
Nevada's choice of Junior Miss for representation to the national contest was Sheila Ann Kenworthy, selected by school officials and advisers for her scholarship, talent, and poise. She is secretary of the student body, president of the chorus, and pep club. Her biggest activity is singing either at church, public functions, or at home—she is a member of a winning MIA quartet, a featured soprano of the school chorus, and a member of a family quartet. A Nevada newspaper stated this about Sheila: "Truly a fine young person of high ideals and a beautiful talent." She is also an active seminary student.



Voted as outstanding girl citizen of her school, Constance Clegg of Iron Mountain, Michigan, finds time for three church jobs, too. Connie has excelled in scholarship, maintaining an A average throughout her high school years, earning her an award of a scholarship to Brigham Young University. She has served as secretary to the student council, president of the Spanish club, and president of the future business leaders. She is Sunday School secretary, Era director, and branch organist. She is one of the few Mormons in her area and wouldn't miss the 250 mile drive each quarter to district conference.







Chosen not only the outstanding mathematics student, Joel Gylenskog, although a junior, was also named outstanding chemistry student of Carlmont High School, Belmont, California. This Eagle Scout has received his Duty to God Award with four 90 percent individual awards and is a seminary graduate. He was selected as the outstanding Explorer Scout of the Northern California area, privileging him to meet the governor. ↑



"I was on top of the world, just going around and around. Boy, I was happy. I didn't even know what to think. I have my parents and my faith to thank for winning." These are the words of James D. Stokes, 14, quoted from the New York Herald Tribune as he was announced "Mr. Teenage Physical Fitness of America." The competition was sponsored at the Waldorf Astoria Hotel in New York City by the Dance Educators of America. Contestants were tested for agility, co-ordination, strength, endurance, posture, and balance. J. D., as he is often called, was a fullback on the Sunset Packer's little league football team and won an award as outstanding player in the Layton, Utah, little league football. He also plays basketball, baseball, tennis, and skis both on water and snow. At North Davis Junior High, where he was student body president, J.D. won the table tennis championship last year. Thanking his "faith" for his fine health training, J.D. has received priesthood awards, has served as secretary of his deacons quorum, and was Boy Scout patrol leader for three years. He is a member of the Sunset Fifth Ward, North Davis Stake.

# The Last Word

Nobody appreciates autumn  
more than the fellow who  
has no leaves to rake.

Some people are like blot-  
ters they soak it all in  
but get it all backwards.

Brevity is not only the soul of wit,  
it is the lifeblood of intelligent  
conversation. Douglas Meador

*It's pretty, but is it art? Rudyard Kipling*

Definition of a paradox: Two doctors.

Three-fourths of the earth's surface is water  
and only one-fourth is land. It's clearly  
intended that a man should spend three times  
as much time fishing as he does plowing.

Visitor to ancient: "Do you like to  
see your birthdays roll 'round each  
year?" Ancient: "I do that, Mum.  
If ever they stop, I'll be dead."

The stork is a bird  
with a great big bill.  
He brings us the  
babies whenever he  
will. Then comes the  
doctor and when he is  
through, you find that  
he has a big bill too.


*A friend once asked the famous conductor of a  
great symphony orchestra which instrument in  
the orchestra he considered the most difficult to  
play. The conductor thought for a moment, then  
he said, "The second fiddle. I can get plenty of first  
violinists. But to find one who can play second  
fiddle with enthusiasm—that's the problem! And  
if we have no second fiddle, we have no harmony."*

Every noble work is at first  
impossible. Thomas Carlyle

Act with kindness, but do not  
expect gratitude. Confucius

He used to praise me for my looks, and  
rate my beauty pretty high; but now he  
calls, "I'm hungry! Say, bring on that  
apple pie!" And do I mourn for bygone  
days or sit around and sigh? Not me! I  
grab the rolling pin—and bake an apple pie.

There are two things needed  
in these days: First, for rich  
men to find out how poor  
men live; and second, for  
poor men to know how  
rich men work. Atkinson

A woman with short, wavy brown hair and red lipstick is shown in profile, smiling and looking down at a large bag of egg noodles. The bag is filled with yellow egg noodles and features a label with the brand name and two roses. The background is a dark, textured blue.

Serve  
'em  
how  
you  
like  
'em

*American  
Beauty*

EGG NOODLES

EGG NOODLES



# How much life insurance is enough?

TRY THIS  
3-MINUTE CHECK UP!



## BENEFICIAL LIFE

Insurance  Company  
Virgil H. Smith, Pres. Salt Lake City, Utah

Over 580 million dollars  
of life insurance  
in force

TYPICAL  
FAMILY

YOUR  
FAMILY

AGES: Husband ..... 33  
Wife ..... 33  
Children ..... 7 & 12  
INCOME: ..... \$6,000/yr.

Now, how much do you need for the following?



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Remember; creditors come first; your family gets what is left.

\$2,000



### MORTGAGE FUND

So they will inherit a home — not a mortgage.

\$10,000



### READJUSTMENT INCOME

Provides time and income to adjust to a new standard of living.

\$400.00/mo.\*  
( 12 mos. )



### DEPENDENCY PERIOD INCOME

The gift of a mother's time during the period when the children need her most.

\$350.00/mo.\*



### LIFE INCOME FOR YOUR WIFE

Gives her the dignity of financial independence.

\$150.00/mo.



### EDUCATION FUND

To give your children the start they need in today's complex world.

\$3,000



### RETIREMENT FUND

Should you live to retirement age, you'll have a guaranteed monthly income.

\$350.00/mo.\*

"You've probably concluded that this kind of "budgeting for the future" requires some expert help. This calls for your Beneficial Life man, who has been carefully trained to give you answers you can count on — now and in the future. Write today for further information and name of the Beneficial Life agent in your area.

\*Includes Social Security